





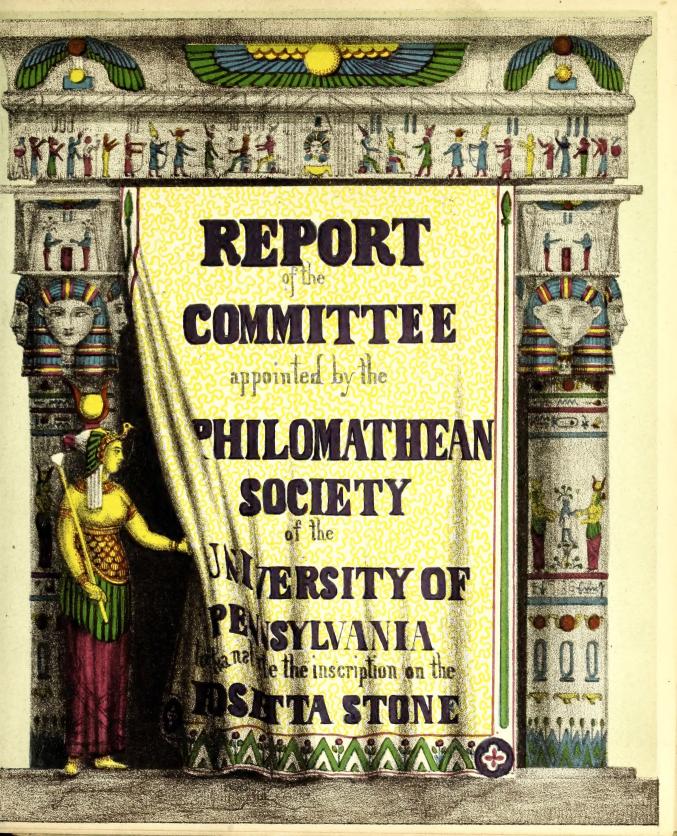
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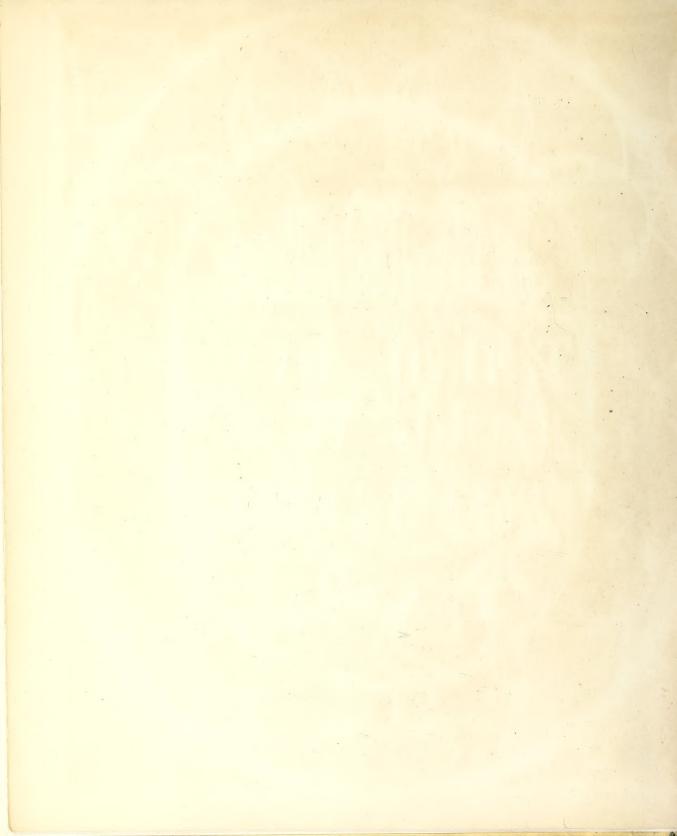
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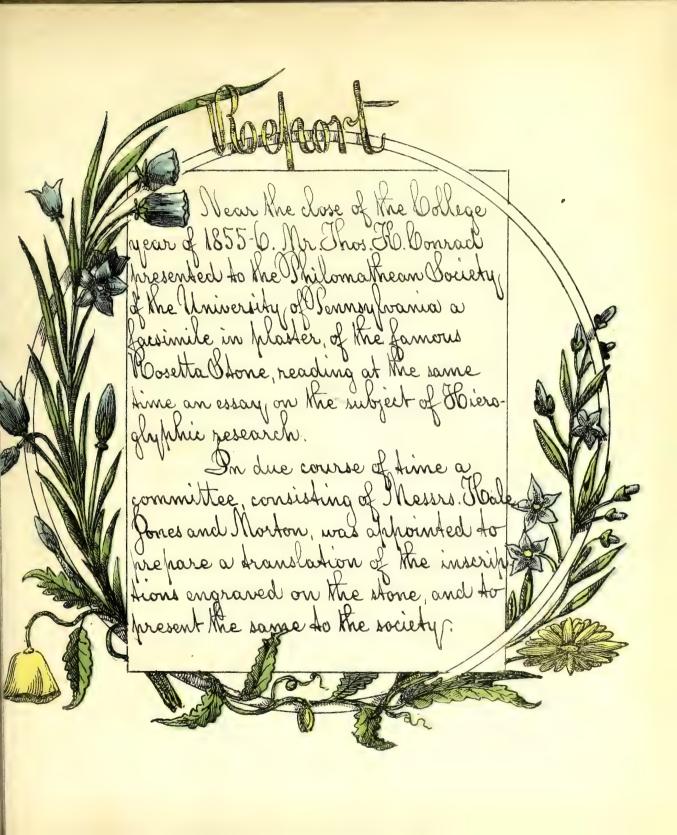


It affords us, Div. greatest pleasure, to testily in this manner our high sense of the kind aid and encouragement with which you have forwarded our labours: And we make this dedication with The greater confidence in as much as your connection with the society. both as a member and as chief officer, renders this tribute peculiarly appropriate of Committee



They could and now submit their work to the judgment of their readers. They take advantage of this ophortunity to express their sincere thanks to the Hon. Honry D. Fillin and Wma & Whitman Org. for the important aid they have rendered in many ways, as also to tender to the efficers of the hiladelphia and Astor fibraries their are mouled generals for their Is The illuminations and illustra tions, designed by Mr. Morton and drawn by him whom stone, have been printed at the establishment of D. N. Wosenthal.

M.W. corner of Fifth and Chesnut Sts. Philosophia.





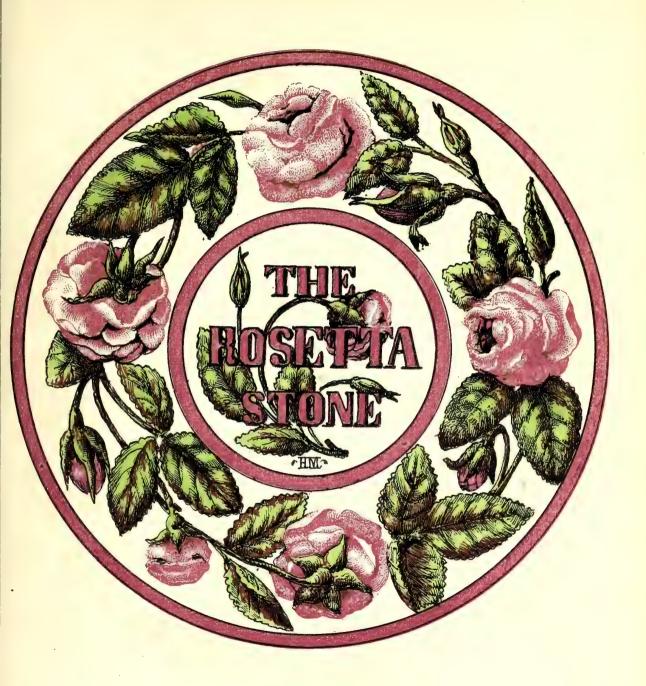
In pursuance of this action of the Society, your committee now present the forlowing text, translations, and historical essays, and have also wentured to adorn their work of severer science with numerous illuminations. They have spared no pains to render it worthy of your approach, and they include the hope that their effort has not been meffectual.

Chas. R. Hale
S. Huntington Sones. Dommittee.

June 1857



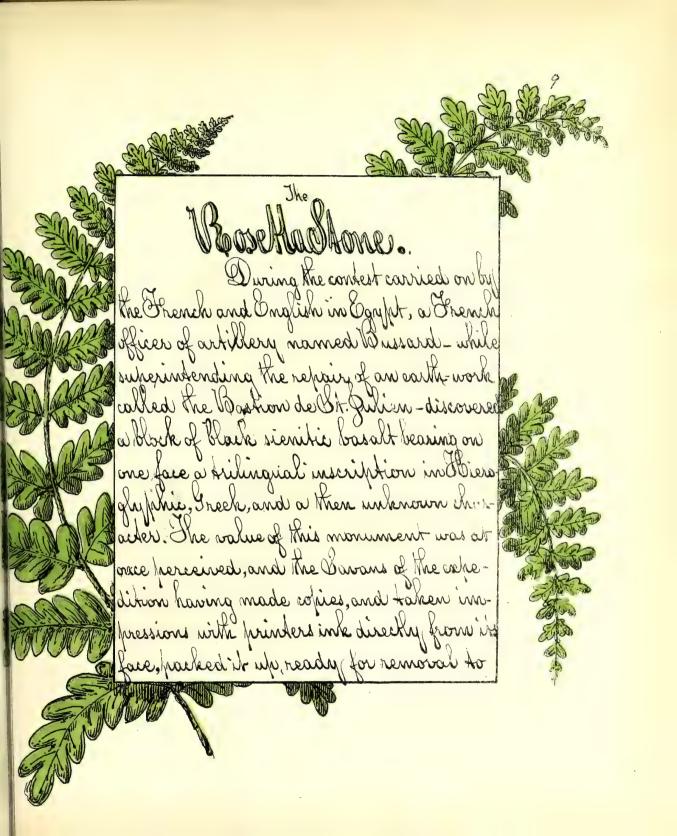




Measurements. The dimensions of this Labet are as follows. Height, Anree lect one inch; breadly two feet five inches; and Knickness, which is very irregular, vary ing from six to twelve inches. Inis stone has suffered great broken both from the top and bottom. The rough stoping edges left by these fractures are represented in our plate Sylving representation of a tablet in the 14th line of the stone, its original form was nearly that of a simple formb-stone, or like this frame.

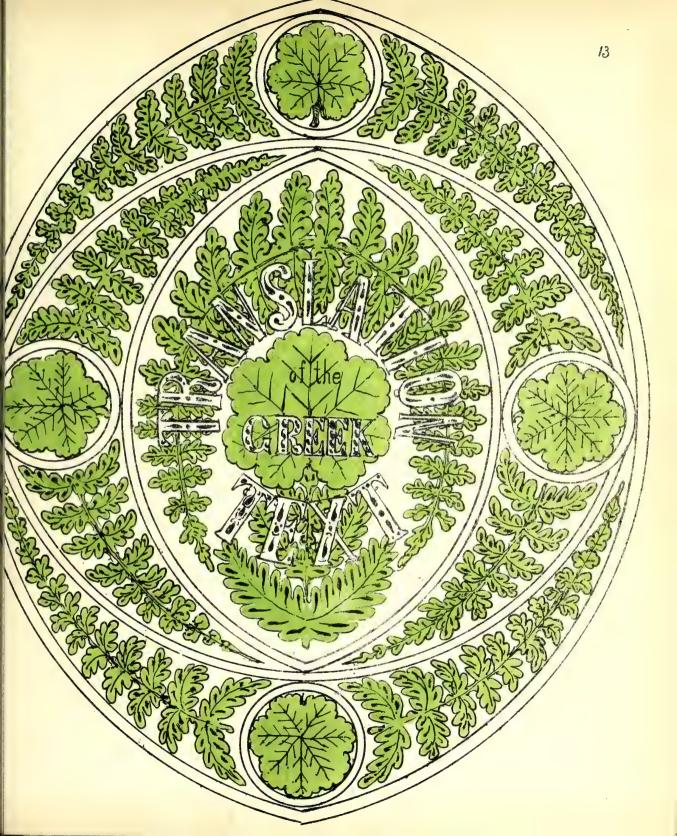






Sois: What before Whis wild be accomplished came the Dapitulation of Alexandria, in the 16th article erou esitivaires elle tant despissafe com ti diidu fo boxeymetto were Barl. wotylos ent of you wrige ed of to evade this provision on the pleat, that the various, objects vollected were private property and special difficulty was made with regard to this Hore, The which was in the possession of Jen. Menow. Hos marning the Ward, Love By Juliani Cook Threm de bour tras-dried a string renew C. not of ortillery-men to Son. Menous wouse, whence it was safely conveyed to the Writish quarters. sword att when proportions on remand by the storie -me ; etc) et erans of year an es; chemmersheb "done" borked in the frigate Egyptienne, and after a property of the frigate applications and after a feb. (802. On March this stone was placed in the Low to see the Antiquarian Dociety Junere it was

allowed to remain for some time before it was finally deposited in the British Museum. Ids we have already stated, this stone bears on its face three inscriptions: The uppermost in Hierogryphic character occupying 14 lines, the middle, in Donotic, (the character used by the Coyptians in letters, deeds and other secular matters) file ing 30 lines; and the lowest, in Greek, numbering 56 lines In Dpil 1802 the Ber Shephen Weston presented a translation of the greek inscription to the dutiquarian Society. In July, four plat-ter casts of the stone were made by order of the Society, and sent to the four British Universities, while engravings of the I reek test were made and generally distributed. This further publications
seems to have chicked a conjectural restoration
of the lacunce in the Greek text, from Mr. Weston,
and from Indessor Deyne, as also a new translations



The version here presented is Franslated out of the original Greek, and with the former translations diligently compared and revised. The hrincipal of these being, the two with critical annotations by Letronne and Lenormant, in French; one by Gough corrected by Porson, published in the Museum Criticum; a translation of Letromes with alterations, in Bonomis Egyptian An. tiquities; and that in Osburns Monumen tal History of Egypt. What is underscored is translated from conjectural restorations, by Letronne and others, of parts of dines broken off from the stone. The Hieroglyphic and Demotic texts, the latter, so far as we know, for the first time, have been used to throw light on obscure parts.

In the reign of the youthful king who received the kingdom from his father.

Lord of diadems, greatly glorious, who has established Egypt, and, pious towards the foods is superior to his enemies, who has set gods is superior to his enemies, who has set right the life of men, Evord of heasts of thirty years, like Hephaestus the great, king like the Sun the great king of both the upper and lower countries, offspring of the gods Philopators, whom Hephaestus aparoved, to whom the Sun gave victory, the living image of Leus, son of the Sun, Stolemy the everliving, befored of Phtha; in the ninth year: Actus the son of Setus being priest of Alexander, of the gods Soters, of the gods Adelphi, of the gods Evergetae, of the gods Philopa. The design of the second secon

fors, and of the god Epiphanes Euchans bistus; the athlophorus of Berenice Everge tes being Pyrrha, daughter of Philinus; To the canephorus of Arsinae Philadelphus Areia daughter of Diogenes; the priestees of Arsinae Philopator being Irene daugh ter of Ptolemy: of the month Xandicus, The fourth, but according to the Egypte & Dans, the eighteenth of Mechir. Decree. The chief priests and prophets, and those Twho enter the sanctuary for the array. ing of the gods, and the pterophoras, of and sacred scribes, and all the other priests who were come from the tems Thes throughout the land to memphis, into the presence of the king, forthers of ceremonial of the reception, by Ptole By the everliving beloved of Phry Second Second





Bhtha.

god Ehrhanes Eucharistus of the crown which he received from his father, being gathered together in the temble at Memphis on the day afneraid, decrees Since that king Ptolemy, the everliving, beloved of Phtha, grd Chephone Eucharistus, offshring of king Polemy and queen Arsinoe, good Philspa-Fors, has in many things benefited the temples and those connected with them, and all those living under his sway, that, being a god, born of a god and a goddess, like Horus the son of I is and Isinis, who avenged his father Osiris, of a lib eral disposition towards the gods, he has dedicated to the temples newenues both of money and browning

and has undergone great expences in or der to bring back Egypt to quietness, and to establish religious observantes: with all the means in his power hehas shown induces: of the taxes and imposts exist ing in Egypt, some he has taken away entirely, and others he has lightened that the people, and all others, might be in prosperity under his rule: the crown debts which those in Egyptma in the rest of his king dom owed, being very considerable, he has remitted to all, and those shut up in prison for such der and those lying under accusation for a long time, he released from the claims against them: also he commanded the revenues of the temples and the contributions of provisions

and money made to them yearly, in in like meanner the just portions of the gods from the vineyards and gardens, and what else belonged to the gods in the time of his father, should remain upon the same basis; he commanded also concerning the priest that they should zer mothing more for graduation fee than wis imposed up to the first year in his fathers reign; he released also those of the saired tribes of the voyage year ly down to Alexandria also he ordered the collection of maral supplies not to be made : of the contribution of fine him en cloth made in the temples for the rayalpalace, he remitted to thirds; what had been neglected in former times he restred to proper order, taking care that what was

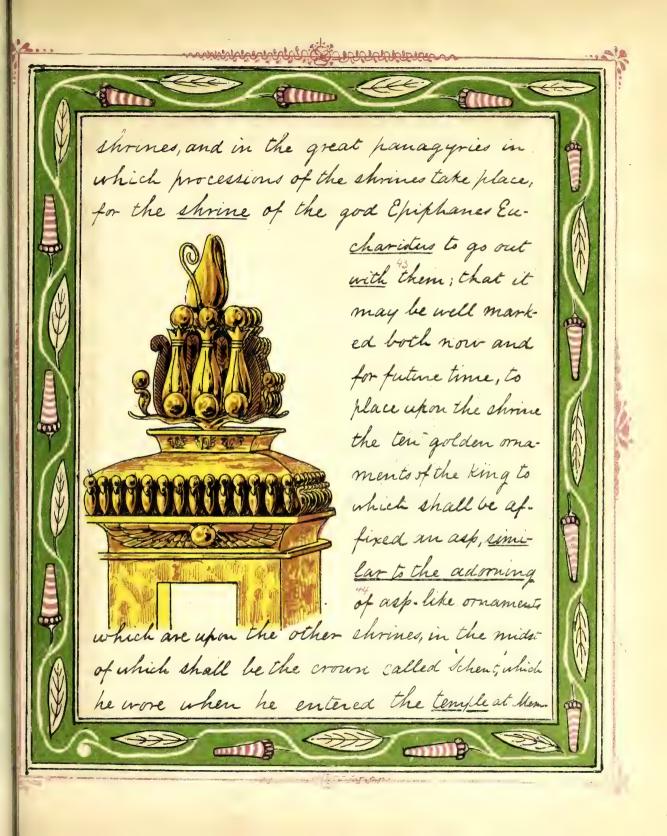
accustomed should be performed for the gods as was fitting; like wise also he allotted justice to all as Hermes the twice great; he ordered also that those who returned, both of the soldiers and others of the opposition in the times of the disturbance, on coming back, be kept in possession of their property; he took care also that there should go out forces, of horse and foot and shippagainst those invading Egypt both by sea and land, undergoing great expenses, both of money and provisions, that the temples and all the people of Egypt might be in safety; being present also at Lycopolis in Businis, which had been taken and fortified against a siege by a very abundant supply of arms and all other munition, since for a long time the rebellion had existed among those improves ones gathered there, who had some to the temples and the inhabitants of Egypt much evil, and laying siege to it, he surrounded it with embansments and ditches and wall very remarkable

The great rise which the Nile made in the eighth year, (and it was accustomed to flood the plains he restrained at many places securing the mouth of the canals, expending on these of moneyono small amount, and stationing horse and fort soldiers to quard them; in a little time he took the city by storm and all the improves in it he destroyed, as Hermes, and Horus the son of Isis and Thiris, overpowered those who in the same harts had revolted in former times; the ringleaders also of the revolters in his father's reign, who had troubled the country and outraged the temple, being at him. plus the averager of his father and of his own crown, all there he purished justly, at the time when he was there for his performance of the rites proper for the reception of the crown: he remitted also the debts owed in the temples to the palace up to the eighth year amounting to no small quan-

tity of hovisions and money; like rise also the valwe of he sinen clothes due which had not been given in to the palace, and, of those which had been given in , the replacement of euch as differed from the pattern up to the same date; he released the temple also of the uppine ex artaba per aroura of the sacred land, and inlike manner as to the ceramium per aroura of the veneyards: to Apris and Mneris he made mamy gifts as also is the other sacred animals of E. gupt having much better care than the kings before him for what belonged to them in all respecis and giving bountipelly and nobly what was proper for their femerals with the dues for the support of theer respective worships with sacrefices and panagyries and the other usual rites. The me. orgatives of the temples and of Egypt he has cane fully kept upon the same basis agreeably to the

laws; he has adorned the spieum with coatly. I works expending upon it of gold and either and precious stones no small amount and has founded temfiles and shrines and altars; what had need of repair he restred, having the disposition of a benispicent god in what concerns the dirinity; learning by means of additional enquerytheir state he has restored the most honored of the Complex; in seturn for which The gods have given him health, victory, atrongh and all other good things; the kingdom being assured to him and his children to all time: With good- contine: It has seemed good to the priests of all the temples of the land to dence to augment greatly till honors now haid to the everling king Pilerny, beloved of Phtha, god Epiphane Eucharistus, and like wire those of his ancestors the gods Inilopators and of his uncesters gods Evergetae and of

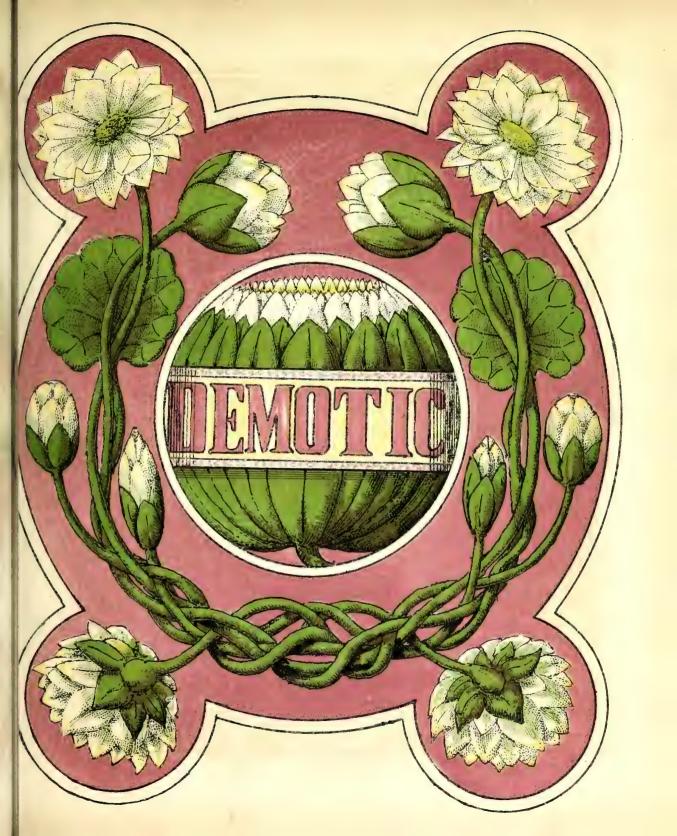
the gods Adelphi, and those of the gods Soters; to erect, of the everlining king Ptolemy god Epiphand Eucharisters, an image in each temple, in the most conspicuous place, which shall be entitled, Ptolemy the defender of Egypt, near which shall stand the god to whom the temple belongs, presenting to him a conquering reapon, which arrangement will be made in the manner of the Egyptians; also, for the priests to perform a service before these images three times each day, and put on them the sacred adorning, and perform the other accustomed rites, as to the other gods in the panagynes of Egypt; to set up for king Ptolemy, god Epiphanes Eucharistus, offspring of king Ptolemy and queen Ar. since gods Philopators, a statue and a shrine, both gilded, in each of the temples , and to place this in the sanctuaries with the other

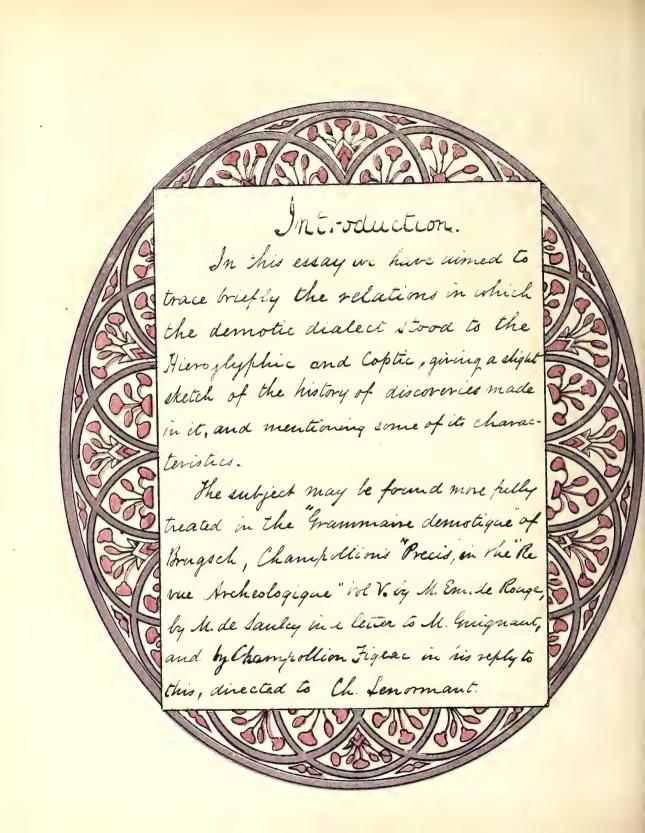


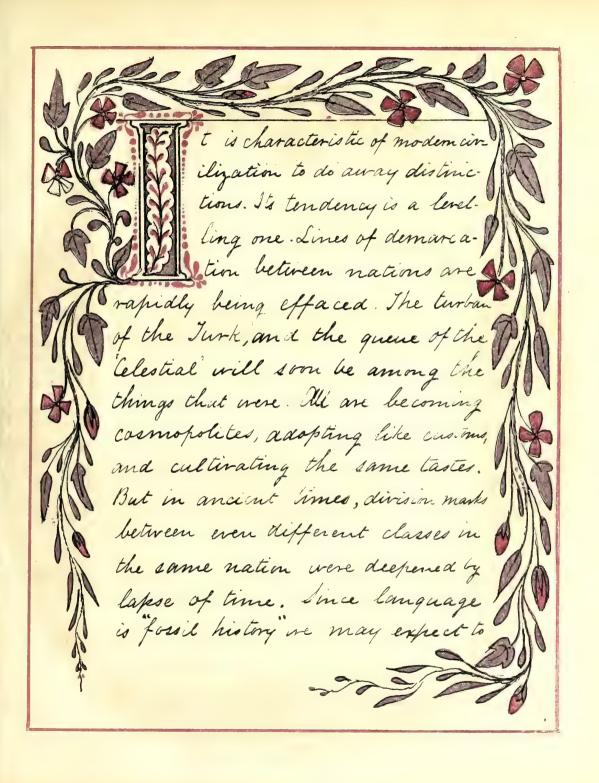
phis, for the performance in it of the rites proper for the assumption of the crown; to place upon the platform of the ornaments about the aforesaid crown in golden phylacteries on which shall be written, This is (the shrine) of the king who made illustrious both the upper country and the lower; and since the thirtieth of Mesore in which the birthday festivities of the king are celebrated, and in like manner the seventeenth of Mechin, in which he received the kingdom from his father, have been named after him in the temples, which certainly are harbingers of much good to all, to celebrate these days the. seventeenth and thirtieth, feasts and panagyries in the temples of Egypt monthly, and to perform in them sacrifices and libations and what else is proper, as in the other 'amagy-

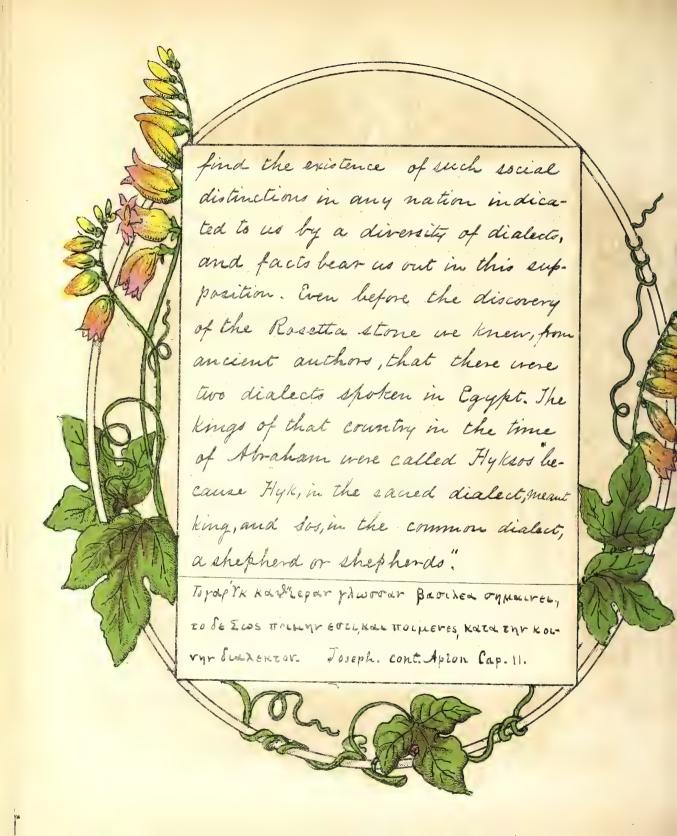
rew; to give the usual public notices to all for what is to be offered in the temples; to celebrate a feast and a hanagyry to the verliving and beloved of PhMa, King Ptolemy, god Epiphones Eucharistus, each year in the temples throughout the land, from the new moon of thath for fine days, in which also they shall wear garlands herform ing sacripices and libations and what else is proper; to call the priests of the temples of the land also priests of the god Epiphanes Eucharistus, in addition to the other names which they had from the gods whom they serve, and to inscribe on all their documents, and on the seal rings on heir hand that priesthood to him; that it be lawful to the rest, private person, to celebrate the feast and set up the storesaid shrine, having

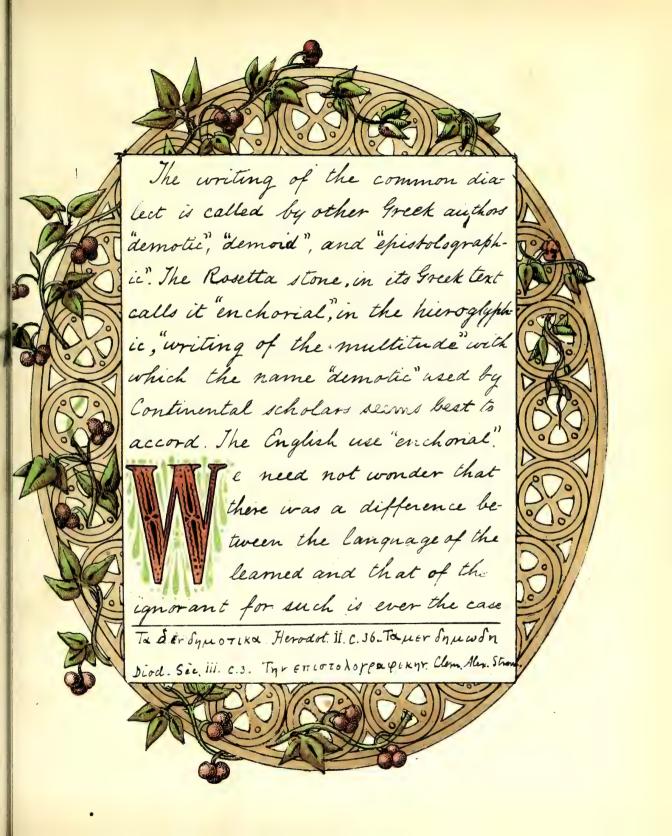
it in their houses, performing what is right in the feasts both monthly and yearly, in order that it may be known why the people of Egypt magnify and honor the god Epipha nes Eucharistus, the king, as is just, to write this decree upon a column of hard stone, in sacred, and encho. rial, and Greek letters, and place it in each of the temples of the first, second, and third order, near the image of the everliving king.



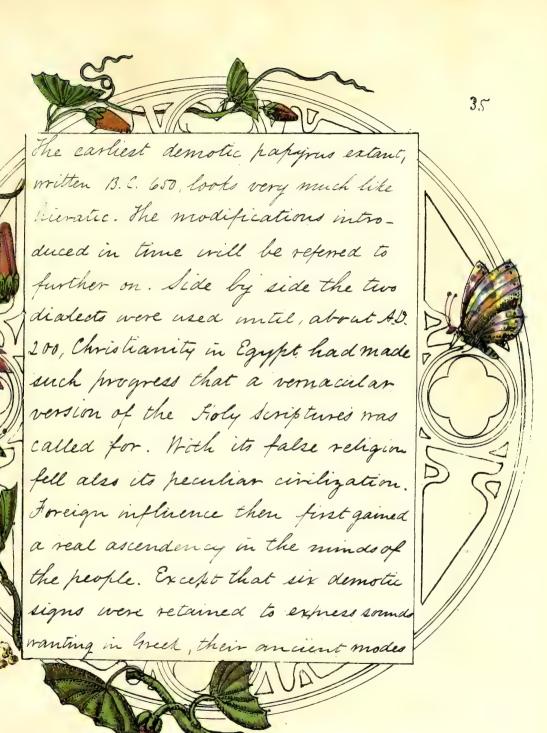




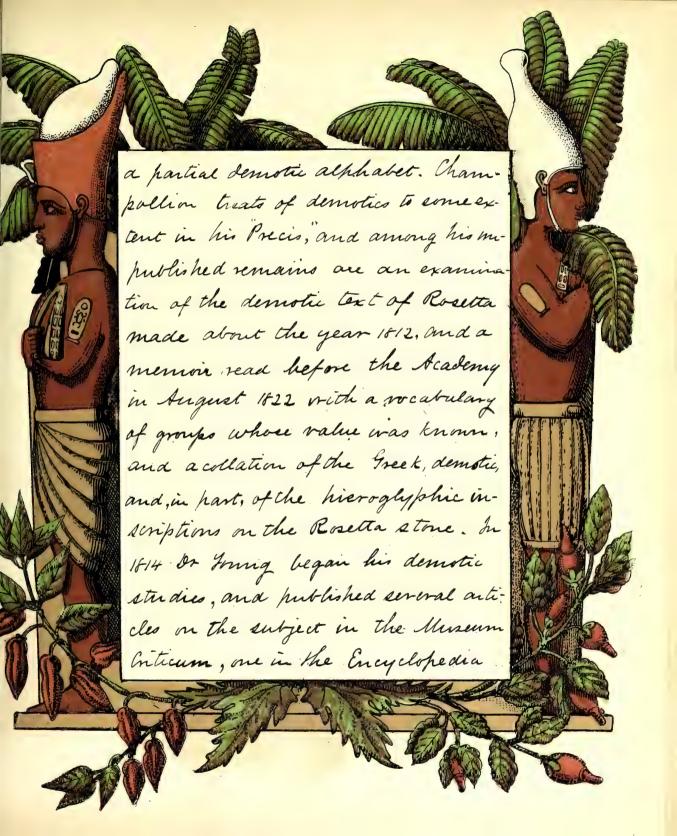


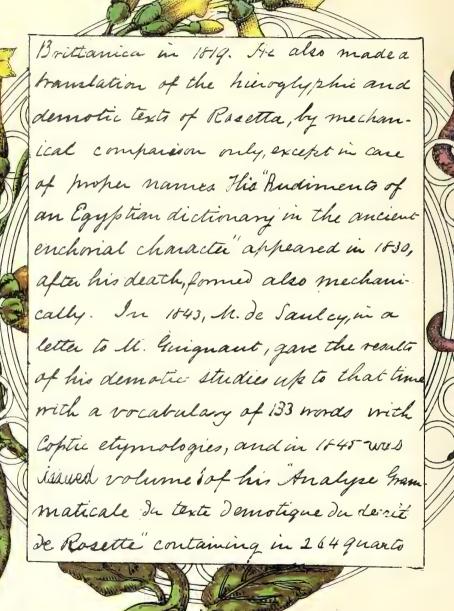




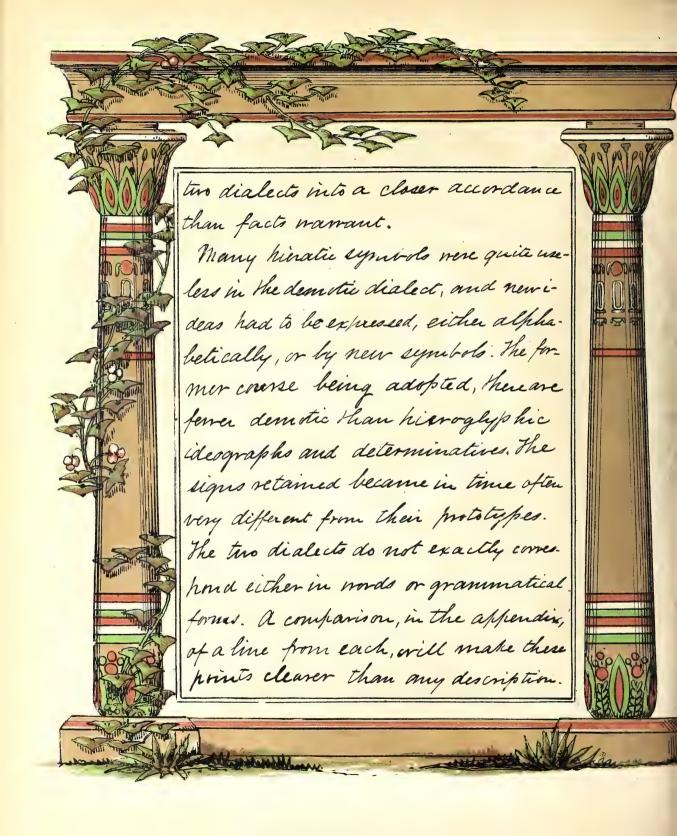


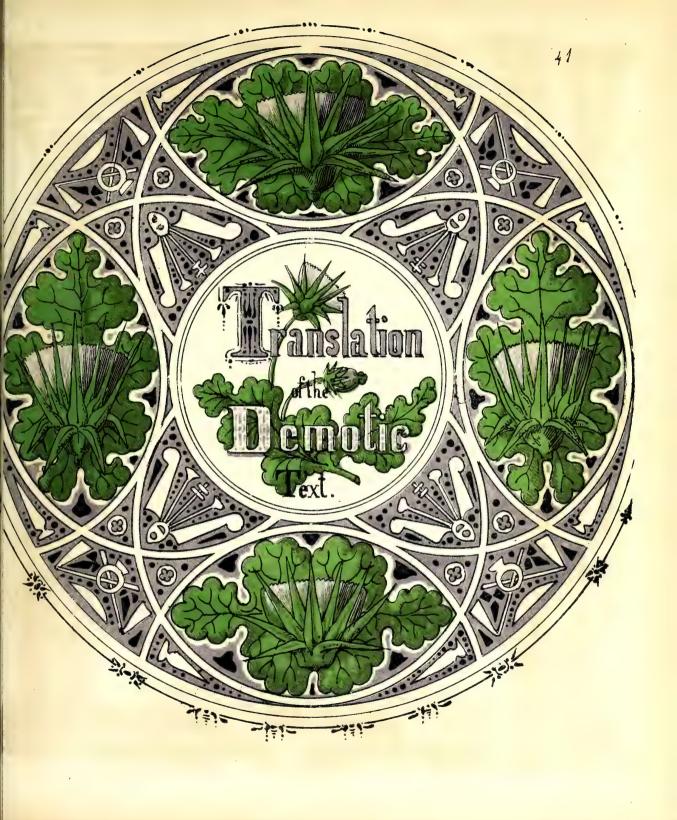
of writing were displaced by Greek characters. The language, yet eisentially the same, in its new form was called Coptic. This , though still used in the service of the Cop. tie church, is dead, the last who used a pure Coptic as his mother tongue being Muallim Athanasius who lived in the 17th Century. In a corrupt form it is said to linger yet in the lonest classes. Bie Sacy in 1802 determined by Comparison the names Ptolemy Alexander and Alexanana, in the demotic inscription of Rosetta, and som after, Akerblad deeduced from these and other names,





pages a careful analysis of nearly five lines, and an interlinear trans. lation of the first eight. Though his industry and general sagacity are strikingly displayed in it, his theory that the demotic and sacred dialects are radically different has often led him astray. In 1848, Henry Bruger a member of the Senior class in the Gymnasium at Berlin, published a small work entitled Scripture alegyp. tiorum demotica", a compendious demotic grammar, and in 1855 his Grammaire demotique, the most complète monk get written on the subject. But he seems sometimes to have forced the

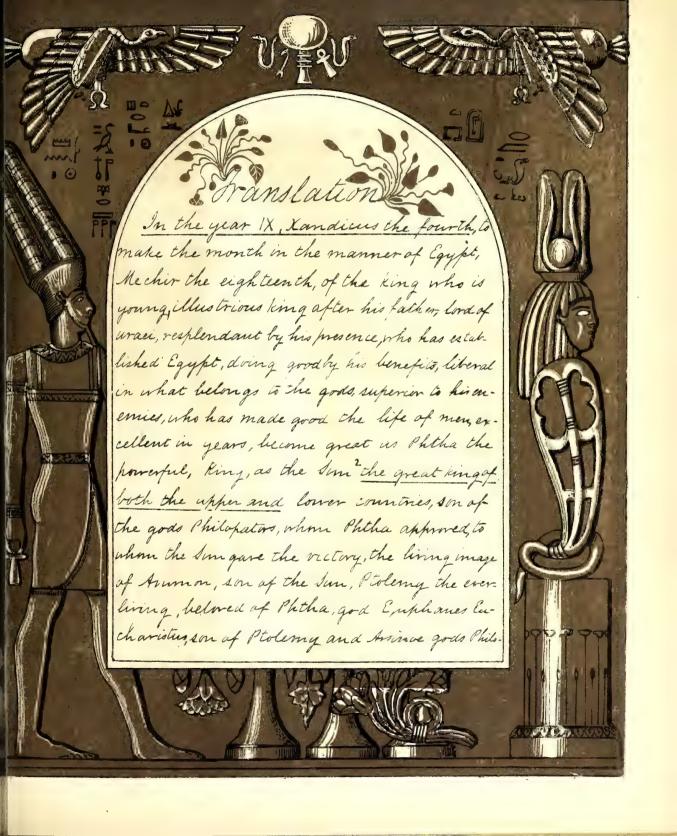


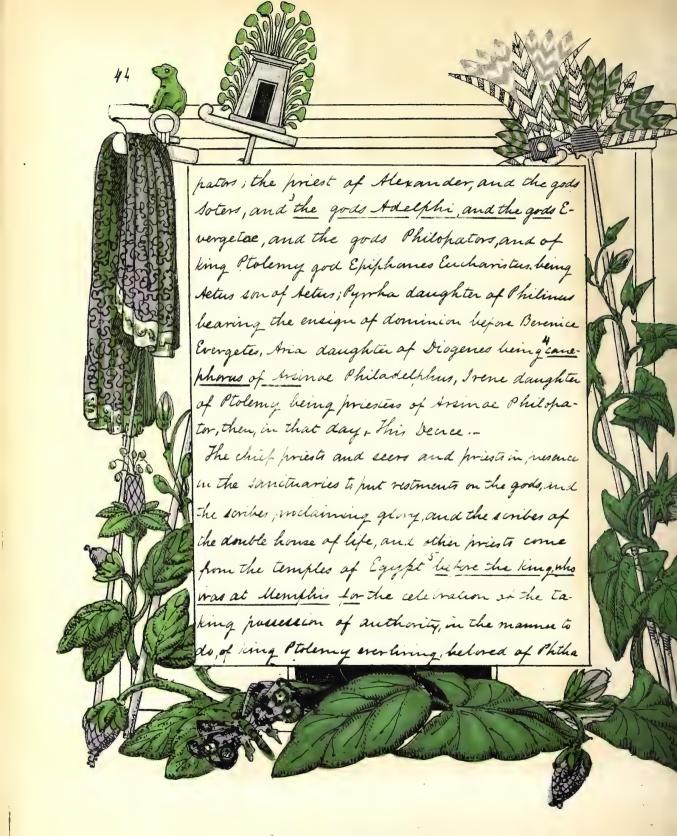


The Commettee do not know of any other version of the whole demotic text of Rosetta, made by a id of the Coptie, than that here presented. Of one begun by De Sauly, the first volume, translating eight lines, is all which they have seen to this and the vocab. ulary mentioned on page 38, as well as to the works of Dr. Brugsch spoken of in the cameplace, The translator would here acknowledge his great indebtedness. But in many cases he has differ ed from each, and seeking proof for the value of crery character, since De Saulcy and Brugsch do not always agree here, has traced out the meanings of words independently, as in a large number of cases he was compelled to do from want of other authority, with a Coptic dictionary. Places where proof is not quite satisfactory are marked thus, restored locunar times. As we have not room here for a full translation in the style adopted for the hieroglyphic text, a specimen of one line will be given in the appendix and if it should seem desirable the whole will be put C. R. 74. lished at a fulinc time.

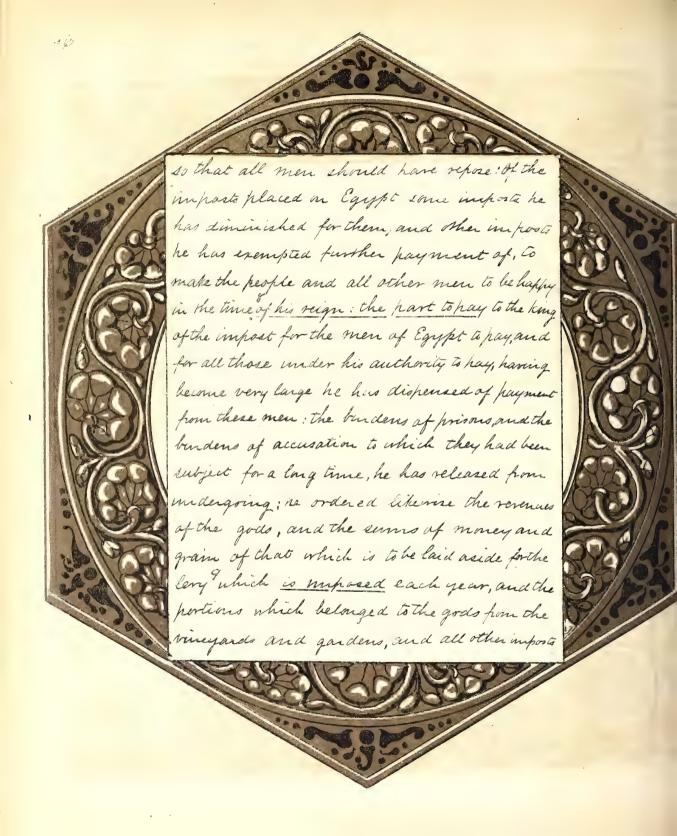




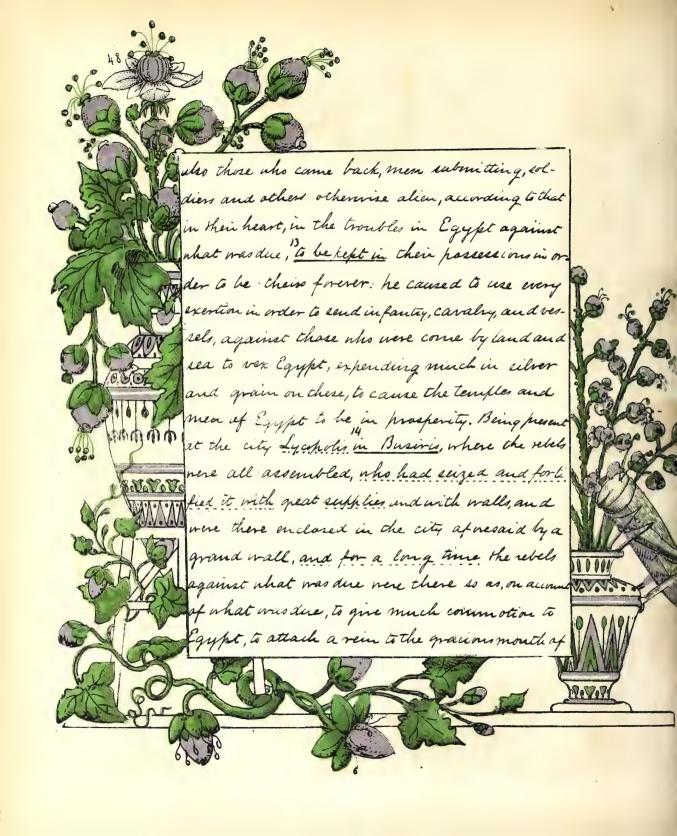




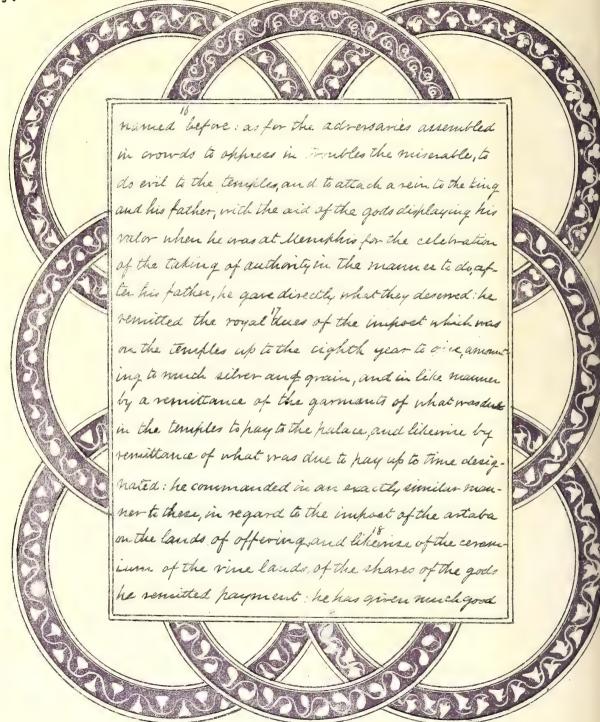






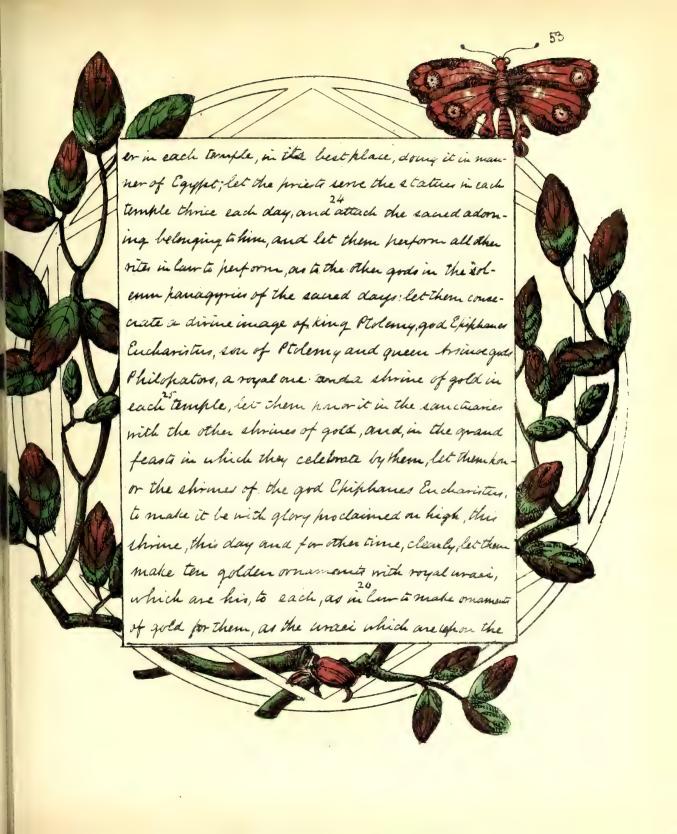




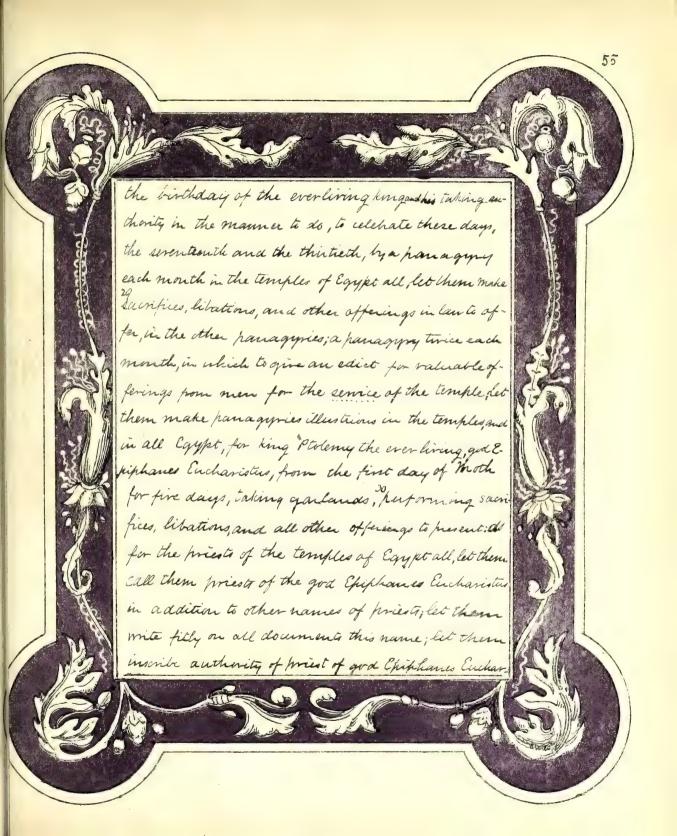


to the houses of this and Unevis and the other consenated mansions of Egypt beside what belonged to their dues what belonged to their dues he has donated what was suitable always also giving what was just towards their sepulchoes largely notby and gloriously for those excelling in glory in the temples holding hanagyries and performing exercises and other rites proper to perform the presigation of the temples and other presogetimes of Egypt he has established to their full extent agreeably to the law he gave gold silver grain and other tike things to be for the habitation of Apris he gave addition of new altars to the altars superior to those in the temples for adorning for new honor to the gods: he gave other like things according to what is fit being disposed as a god benificently towards the gods also the honors of the temples he renewed in his kingship properly. For such things the gods

tory, dominion, health, splendor, and happiness of glory, with all other good things; his royal authority being established to him and to his sons forever; With good fortune joined: It is pleasing in the heart of the priests of the temples of Egypt all. as to the prerogatives while belong to Ptolemy the eva living, god Epiphanes Eucharistus, in the temples, and those of the gods Philopators who made him to be, and those of the gods Evergetae who made to be those who made him to be , and those of the gods Adelphi who made tobe those who made them to be and those of the gods loters fathers of his fathers, to make accommentation of them; let them exect a etatue of king Ptolemy the everling, god Epiphanes Euchanistus, and let them callit, Otol emy the averages of Beke, the representation of Ftoleny who arenged Egypt, with an mage of the god who is land of the gate making takin an offering of home



other shrines which being his, decorated the king when he was at the temple at Memphis, to do in it what was in law to do on taking authority in the proper manneyou set, in order to fulfil the custom, the diadem above the ornaments, it being in the midst, the usual dis. unction of a double crown, one of lover and the other of upper Egypt; let them attach to these wrace, a carred work being to each for a tablet, in like manney on Top of the shrines, let them attach the wraci with the mork added for a tablet a each, with this amountement placed up. it; The representation of the king who made Egypt glo. rious then there being come mesore the thirtieth, in which to celebrate the birthday of the kings for him established for a solemn panagyry in the temples before; and in like manner blechin the seventeenth, in which is to celebrate for him the core monies appointed for taking authority in the manner to do, through him a beginning of good to all men,

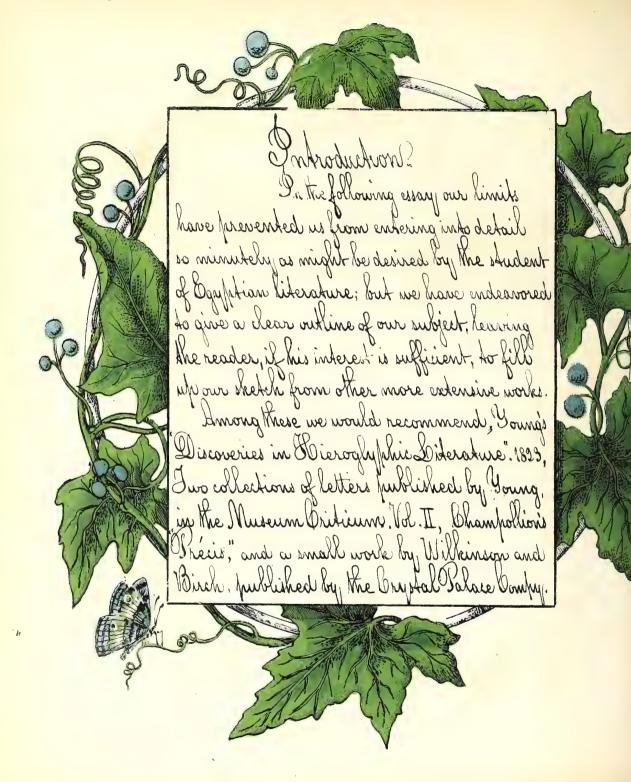


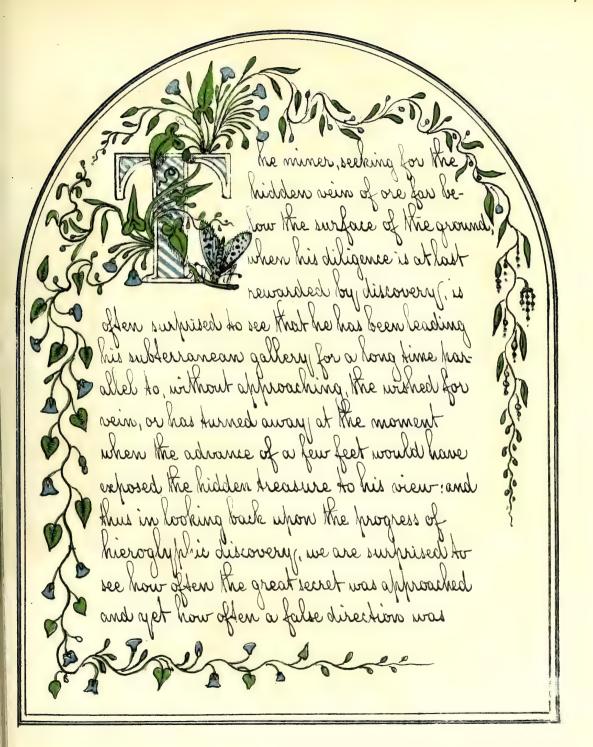




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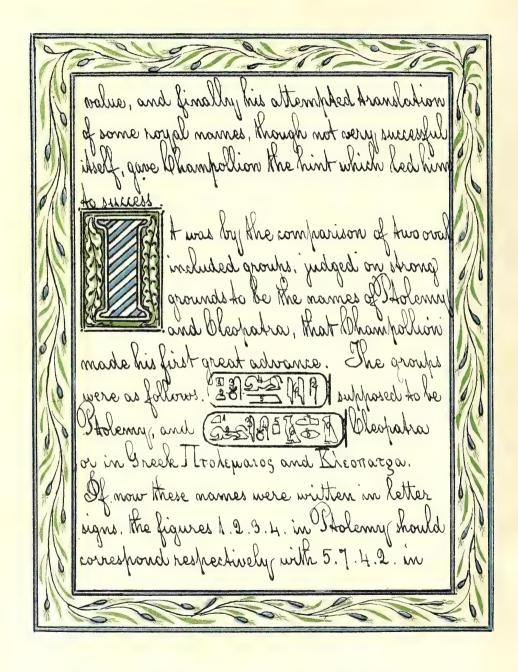




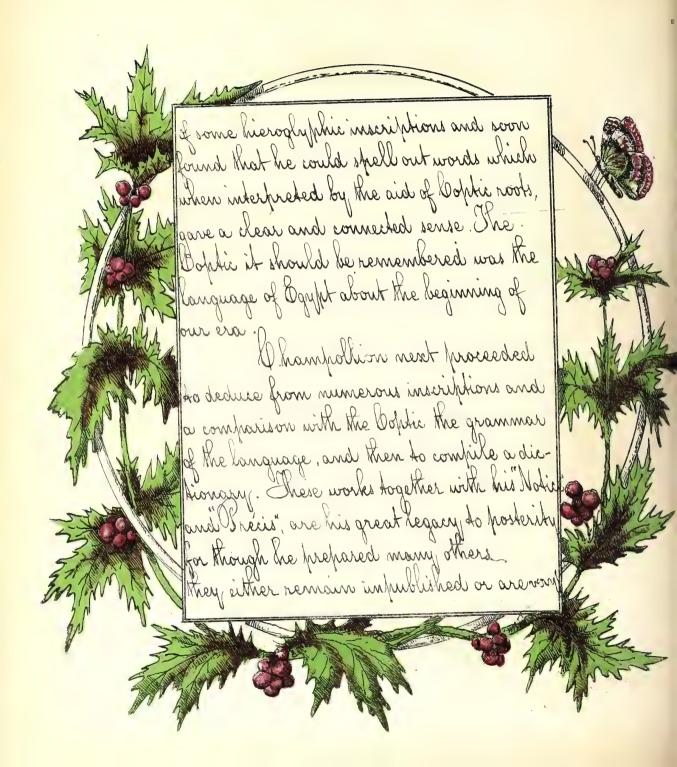




rehearant inflyingaring that the hirrogliphic character was not phonesic. This iske was however entirely erraneous; the hieroglyphics, are not a mere collection of putures, but are mainly letters, making words. So fundamental an error of course precluded any progress in these students. The same presenception deprived Dr. Young of the honor of the discovery, and hed him to talk about huggles, "isbuses," and "a sort of syllabic alphabet". when he would otherwise have recognised simple alphabetic signs. This patient comparisons and ingenious mathematical trans <u>lations</u>, unito he accomplished with bis compasses and ruler, were of the greatest

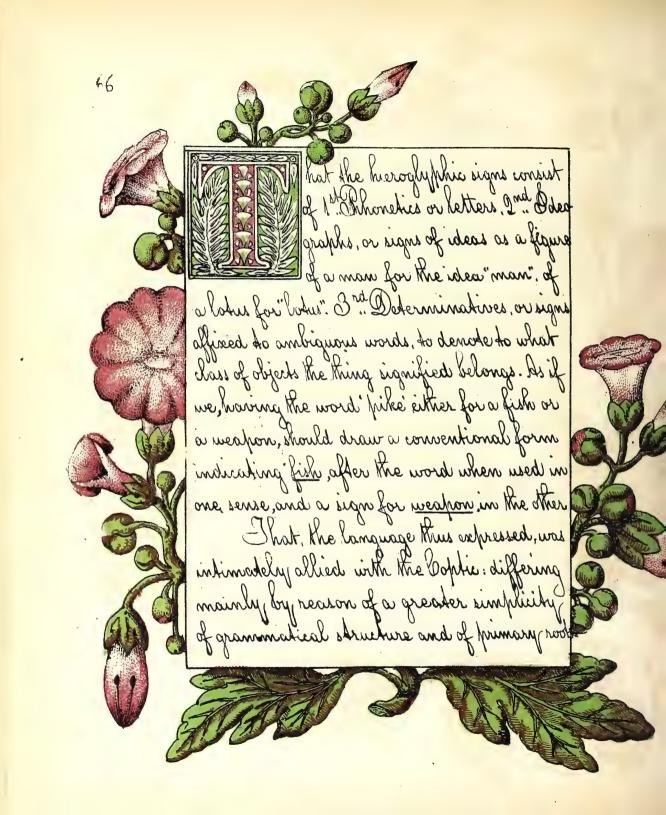


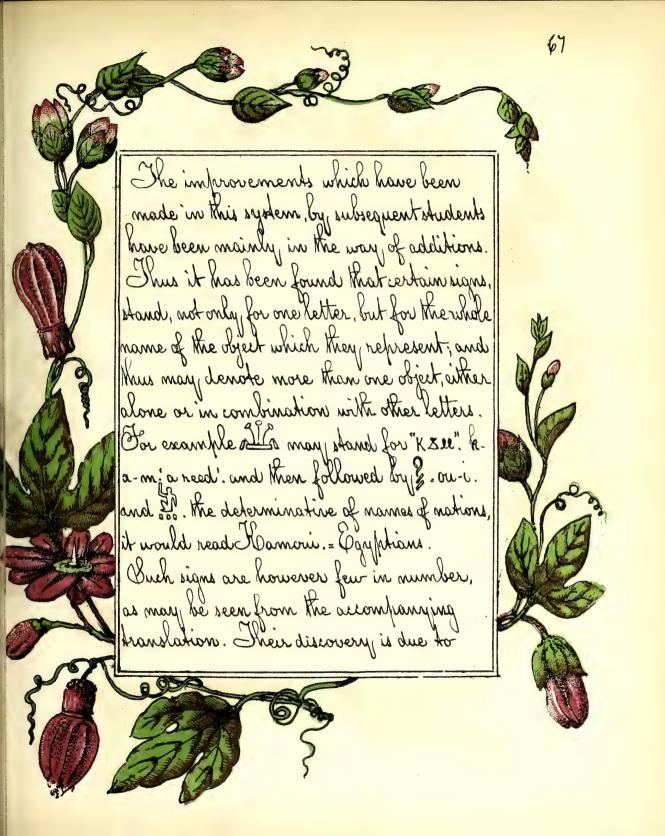
Bleohadra; for S. the first letter in Stolemy, is the fifth in Oleopatra, and so on with the others, while the signs & and I, in bleehaha, should be alike, since ai occurs twice in this word and in these positions. All this we find to be the case, with the exception of the sign for it, which is first - then =: Mis however was soon found to result from the existence of Shomaphone signs. (i.e.) several signs for the same letter. These signs therefore did shall Talemis for the Greek IT to be paroz and Holeopatra for Dicorarga, and all the letters in the two names were thus known, and by means of others, the whole alphabet was soon aliminated. Wham-polion next applied his alphabet to the body

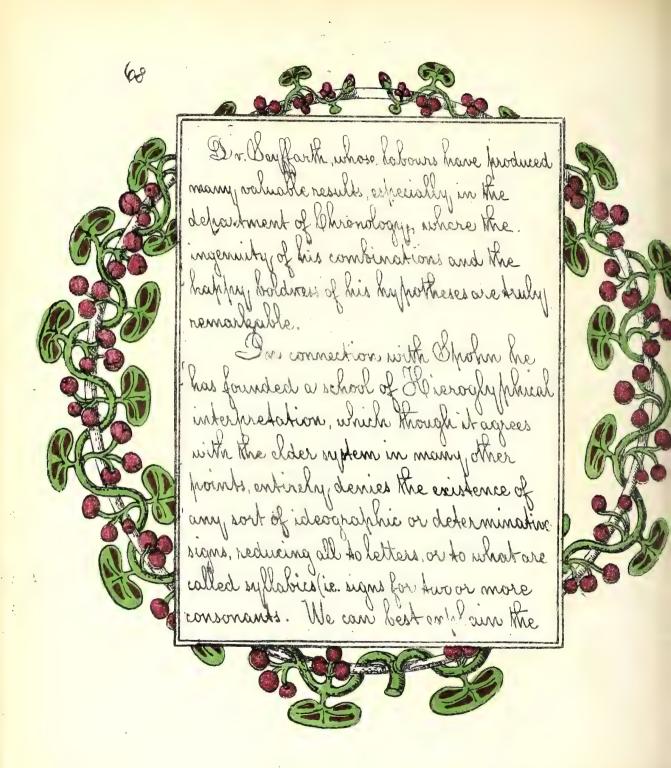


-wall stailsemm is ailaghnand poll erw Use but a great deal was accomplished; indeed Germany has furrished the shiet supporters, as it has the greatest opponents of his system. Departs and the Nhevolier 13 unsen, have devel oped and extended his principles, and a still hader student, Benny Drugsch, has given to the system of the great muster the invaluable suphort of schended application. Comong other works The has published a translation of our present hie roglyphic inscription, which though nother brief and deficient in explunation, has given us some alow we for naising soft mi bio

ore, in few words, as follows.

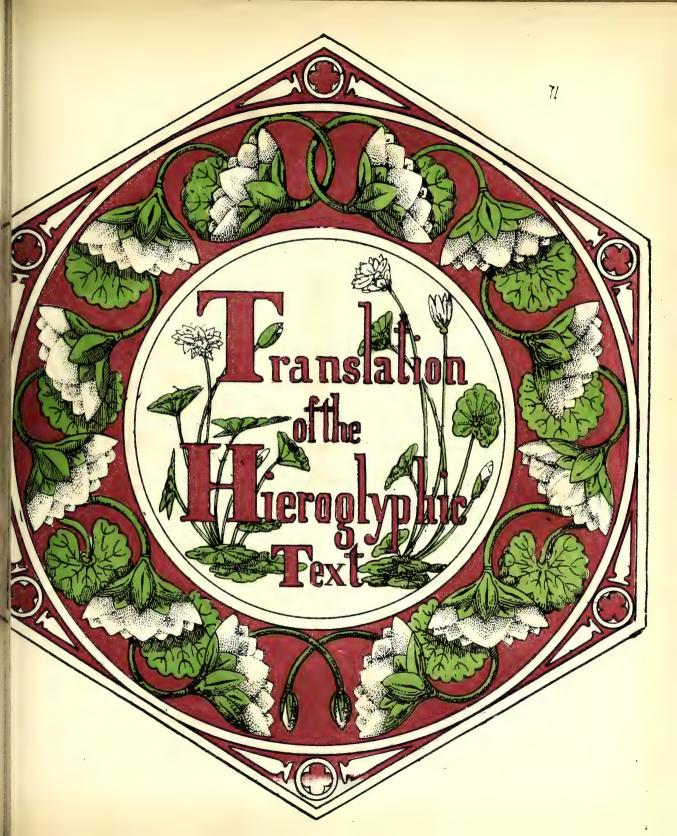


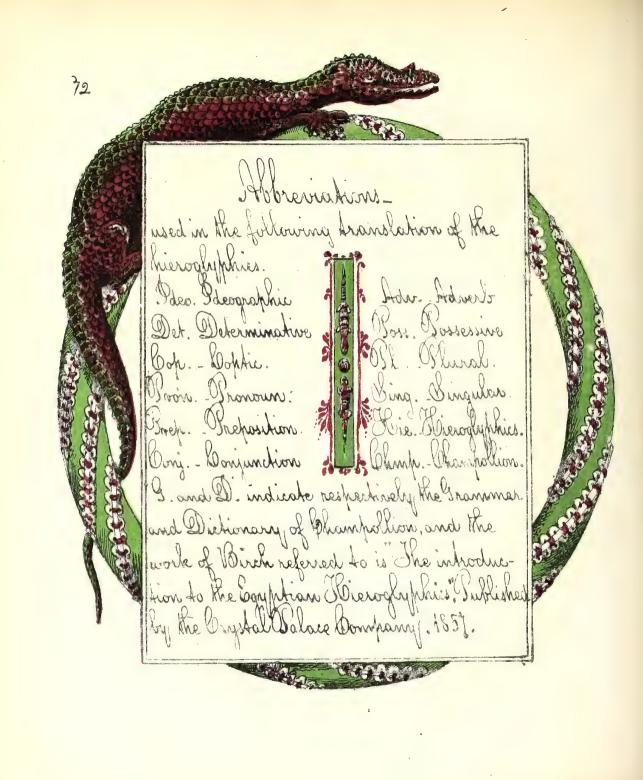




ication of this principle ample taken from Doy Harthis Thront logy hage 40. The sign I he says. represents a well-bucket; this in Oghic would be "klil", the sign then, standing for all the consorants in its name, is Equivalent to k-l-l; but "kalil" in Dophic means burnt offering, the well bushed may therefore stand for burntoffering. The conclusions of the two systems do not housever always differ as much as their principles. For example this case, by Dhampalions system this sign would stand for burnt offering since it represents a senser of some sort with its











ser Nefair. Frence.

When the Wosetta Stone was first discovered, it was believed that other copies would soon be brought to light, from which the lamewolke deficiencies, especially in the Hieroglyphic heat, might be restored. In fact it was reported that a similar stone existed at Menouf, with its characters however nearly obliderated by the carther jars which were placed whom it as it stood by the water; and that a fragment was embedded in the fortifications of Alexandria. Still the learned world looked in vain for any such revelation, until in 1825, Galt, in his Essay on Dr. Young's and Thampolion's phonetic system of Hieroglyphis, related that at Thile, rather high whom the side of a temple. he discovered two double inscriptions in small Hieroglyphic and its corresponding Demotic characters, adding. Unfortunately all of them have been out through and most saddy effored by figures and larger Hieroglyphics subsequently carried upon the walls. These inscriptions, he some, seemed on examination to bear great analogy to the Bosetta tablet: In the same work he gives a plate representing some fragments of this new text. So little attention however did this statement excite that when Deprius found this same inscription some years later he suffered himself to be its first discoverer.

The inscription in question is in fact defaced to a greater extent than the Woselta Bines for, though the first and last lines are almost complete, the intermediate ones are broken up into disconnected words and letters which would convey no meaning had we not the Woselta Enscription on which, as it were, to thread them. If however we write out the Woselta.

inscription, and then, set down over it the groups en, nothisal bur and form and historian, we will be able to collate some portions of all the hastelenean lines. The first three lines of the OShilae Lever, which numbers like the Kosetta Oxfone 14 lines,) seem to contain a partion of the host hart of the latter inscription. The order followed in this partion of the decree being different in the two transcripts. Ouch a collation we have found of the greatest use and it is only wonderful that it has not before been performed. Our space prohibits us from doing more than referring to those passages where our reading has been influenced by this comparison of texts. Dec. Loine 4 Group III & Lo. 5. GIII. Lo. 7. B. VIII XIVXIX 208. 9 XV. 209. 9 XVBXIX 2010. 9 IX 1X-X 2XI-IIV. & 4106. TXC. 1106 IIX& The translation which we now offer to our readers may claim their consid-

waters

as a version new and independent-based entirely upon I hampolion's principles, and elucidating many passages not before explained in a satis factory manner. We gladly acknowledge the asistance we have derived from the works of Junsen and I hampolion, and in one instance, to Osbourn, (see line 13. groups IIIII) with whom however we do not in general at all agree.

We also take pleasure in expressing our sense of the valuable aristance rendered by Mr. Hale_ whose unweared exertions have entitled him to rank as a partner rather than an assistant in this department.

We subjoin a Rieroglyphic alphabet for the full exhibition of the pure phonetic element of Egyptian witing, as concerned in this inscription.

H. 26.

Der. 7th 1858.

Hieroglyphia Alphabet.

C.o.K. D.D. II.

D. or T. S. C. .. F. C. ..

F. S.

G. F.

I. N. E. also, iri.

K.R. 22.0.0

mr. A. E.

N. 2. 5. K.

Oute . 4.2. A. V.

R 22.0.0.

\$1.4.

T. o. c. F. C. A. I. S.

The rowel E, is always omitted The sounds band Ro, I and D. Ro and So, do not seem to have been distinguished. The other letters not set down, do not occur in & ieroglyphics.

XVII. VO. to; towardi, foi see 9.452. 2 Noi place Cophic us place Lis. VIII:32.

XVIII. This group seems to constitute a sort of mixed sign consisting of an ideograph (1) and the two concluding letters of the word it expresses (2 m. 3 t.) I Bepresents the action of rowing and thus denotes to bring to, to approach? (see line 9. group IX.) and hence in secondary sense a likeness; or resemblance The populic words which seem to correspond with this are Jen mean and Jawr. nearness. Det. of statue and the like.

showing that the approach here, is in form. XIX. N. of : from be see I.449.

26 3. king. This sign seems originally to have formed part of the word firm & A. m. or corren. king, but afterwords to have expressed the same idea. olone. or followed only by the a. in this manner it may be regarded either as

an ideo. or phonetic sign.

4. Ddeo. of Egypt. 5 Det. of ideography

XX. D. L. L. m. i.s. Ddolenny. for

the Greek Troleparos. The letter o.

in the first part of this mame seems

to be expressed or omitted indifferent

ly. It is however expressed in the

four other place, where this name oc
cus in the present inscription.

T. Ddeo. of life, hving see line. 5 gp.

8 Jor J. L. d. & Seemal. Rophic XETN.

MOS_ 12 h13 OS Intah - a deity worship-

14 Ddeo. of Neloved. . 15. Sign of the passive.

pady chiefly at themphis.

Ao remain' @ 193. 9515.

XXI Ideo of God D 345.

280. 2. day. Voptie goor. day! 4 Ideo, and det of motion? bunging

Lo light, illustrious. le.

5 I dea. of "lard" and all. ("beneficent." see line 12 group II. The End.

XI. 162 The position of these signs indi 2. I deo. of hemples. The upper signs cakes that there is a similar one omitted between them which if sup- of justice; the hower signs represent plied would make the group like that in the Thile inscription, which is simply the plural of - all or lord see Dine 3 group II. here therefore "lords". B. Ddes of man. 4412. 168 4 Dign of the plural. This with the preceding group therefore reads. The men rulers of Ogypt. that is. y reeks.

XII No. 12-03: To do; to make Clophic Epro. to make. also cognate with the Cophic copular Tpe: to do; to couse. XIII. He a . Ao set who . No ophic bs to rise. receiving a transitive force from 2004. of words of motion, 4383, 102. 43° 36° his? him bopt.

q. see y. 2764281. XIV M: in bapt is or gu. see also. B450.

represent ostrich feathers, emblematic ground plans of buildings and donte houses; combined they denote habi tations of justice, or temples.

XV. M. : w. & 450. 200 - gakes Cophia . V. IV. tall. ioab is, shop a. og

D. Digm of the plural. 4 Ddes. of Mouse. 5 Ddeo. of Rand, country]. With Last sign 'house land' or whabited land. Q Ideo. for all'or lord see line 3 group. I. I I deo. of face' Mon. 8. I des. of name. This won was originally drawn & to represent a seal ring and then clongated so as As include the name is ingraved on the royal signer.

XVI. Minibe look in . 450. 2 The sign po mh. denotes full eoft use to fill, and is also det of ordinals. hence here the 1st 2nd & 3rd rank?

III. To-a-i. 'a hablet'. cognate wither the word ha for set up. see line 14 group XIII. 4 I aco. of a hablet repre 3. I a root of possessive article. sents a tablet. This Kosetta O Love was i tud expans emas ent fo planipro changed by the fracture of its uppoint horrow. IV. N. 42:13. Which. Coptert. which & 305. 4. I deo. of 'encellent', superior' Webresonds a sceptre. 5. Det of ideo. Q Ideo of stone represents a block of stone . T. This sign, representing an instrument of an unknown use, of which there is a well preserved speed men in the Douvre; is sometimes substituted for the group To Wort. high. por : a plant to grow. to proune. 8. M. in bopt in gu. 9450.

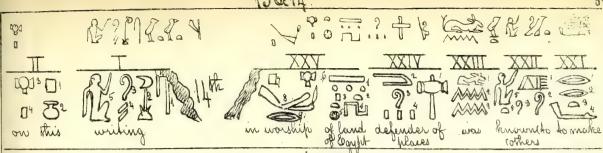
V. Ddes. of wishing? Welpresents the pullet, pan of reed, and smul ruse for water carried by the series.

VI. N. of from. Styla. Copter. 2. Ddro. of 3 od. 2345.

denoting-belonging to. or possessed by? see I 189. D 288. or perhaps as a promotic 3. Captic T dedicated to denote writing dedicated to sound uses. VII I des of writing see group V.

2 Wiof be. Dopt. W. see 9449. VIII. Wish-ou-i. The people'. Cophie ys: 'to arise', to be born', to multiply. in the Shilse inscription we have A-schi bophie suses to multiphy, a multitude 4 Det. of witings'. Refresents a band for Lying up a roll of papypus.

IXB she is Writing phonetic equivalent of V. Cophic cos witing Math. V. 31. XIV: of Wapt. w. 9 449. 2. Vochresents a papyrus plant, or 'reed'. Dopt. Ksu. henze its phonetic value km. 136 m-ou-i Daylot. The land of oban. The Phila inscription gives Hom-on-a



XXI. Ro. 40; Aowards; foi see 9452. 2. Ro. 4-at. To cause; to make: lognate with the lophic copular Tpe. and epta. to cause to rise yew. III. 18.

XXII. 9'- où . 40 make known boplie oc 40 declare? 3 sign of the passive participle. see 9 429. 5 General determinative of actions of writing or speaking.

XXIII. 1. Ou- n.: to be loopt. oron to be to exist: see & 33%; 461. 3 N. sign of west time.

XXIVI. I deo. of 'savior', 'avenger's
'defender'. & se Précis. 190. D 535
This sign is often followed by n. + thus
The as may be seen in plate XII of the
Précis. where are compared seven different texts of the same import, taken
from inscriptions preserved in the.
'Muse' Borgia', Muse' de Loyon', and
'Dabinet du Woi'. 2. Moir of place'
Lophic ees: place'. 4 Dign of plural.

XXV. 1 I deo. of land; country; sarth; Bepresents a section of the ground with stones under it. 263. Dederminatives of the ideographic use of the preceding see D. 450. 465 I deo. of Egypt. 4 represents the ground plan of a house and 5 is the det. of names of countries. 6 459. see also. line 10 group. II. The inhabited land: Q. I deo. of face; who'n in'. I det. of ideo. 869. I deo. of ho worship; praise; honor.

Dine 14th

I & sch-ou-i. writing; edict. Doptic. cost. a letter, to write to appoint by edict to command. Hos VIII. 12, Room X.5. I eneral det of actions of writing or speaking.

11. P. n. . This Demonstrative pronound this . That. See. 9189. for the plural form, see line II. group IV.

3 B doo. of face; whom, in I ust of idea.

The state of the s and original there original and fearly also let them cale their thick it may be to I lind extilus-XIII. 88.2. day. bophie goor day? 3 Ddeo. and det. of motion, hence with the foregoing it gives bringing to light. or illuminating and thus illustrious. 4 Ddes. of "hord" and "all". Des line D. Group .II. 5 Most excellent. I means good. 9392. The repetition of the sign is a common form of the superlative. XIV. VO: 40; foile. 9452. 276-4-at. To make ", to cause, cognate with the Work. copular . Tpe. and eprovide make do arise " III. 18. XV. Ou-n. Being: Dopt oron. to be' to exist: 9339. 3N-84. Sign of the 251 Q. P.C. 154,004. Basa sinkungdus "That they may be". 5 Min boptie or gre 4450: 6. Odeo. of house' represends the ground plan of a building. Met. of ideo. or intended for a stone block det of buildings XII. W. m. 'Sheyj', their', them? . 9258. 3 The common sign of the plural.

XIII. Mon-on in severagi popul oron. 30 - on They their them & 258. 5 Dign of Mural. XVIII. D. contracted for SN. I. i. to do La make see \$520. 2. 2 dec. of Namagypy Sec & . 5 19 \$ 406. 3 Dign of the plural. 4 Och at A feast Dophic us to celebrate a feast. 6 Signof the plural. XIX. H. 1/2- n. : those . I have of the demonstrative pronoun & p.n. This see hine 14 group II. also . 9 187. 4. Idea. of "head", shief "upon". Wo opresents a man's head in profile. 5 det. of ideo. O. 97. Ideo of Mouth. O represents a new moon. possibly with the old moon in its haplas we say. 8. Det. of words expressing divisions of sine. see line of group XVIII XX. 1 Odeo of head thief whom . I det of ideo. 3 Ideo. of year? Represents a sprout of a polu free. See \$ 49. D 181. 465 Det. of ideo. use of the preceding



Se sun A Time of 學一樣 that whinted also to set who purified who are of those person in the it many for him to that V. A. F. B. - that, so as, Copt. sphor. wi 40-n. They; their; then & 258. "ideo": "so as". 4 D, generally used to express & Sign of the plural. of. but like its demotic equivalent y it X. A. b. "pure" sandified. Odphie. orsp: holy? Deur. II. 28. also expresses the sound : oui. VI Dou 'he', see & 289. 3 Ou-n' being This sign seems here to be a det. Odphie oron to be : to exist. y 337. of actions connected with worship. XI. & hansilive prefix. 58. Mark of the present participle. 286-03. To rise book be to rise with active, of the fem yen see 9.425. the transitive suffix therefore it reads VII. M:in. Work is on ges. 4450. 263 are To raise; "To set up". See line (group) ideo. of hower, as we would say in one's 1Det of words implying motion. hands. If On-i Dian of the Whirsh or XII. Och - like. Porhie we to measure dual Dec. y. 169 VIII. Own being Cophic oron. to be to which implies the whea of comparison and likeness. 26 3 Greating to Chamexist: see 4337.311-it. Louresponds hollion have the effect of doubling the with the boplic plural article giving preceding sign; Mey seem to change plural force. see also. 2 125. in meaning from like as in line 4 5 Ideo. of man, individual, herson; This righ is also determinative of name group T. to likewise. of Odeo. of shrine: represents a stone of mations as in line 14th. 6 & ign of wine will as was used for the saired the plural. 'persons' animali. Dec line 3. group 1. 50- nt. IX IV-4-is. inho; who (are), bophic nor. That 4185. 7. N. of " frame le 4449. who, which be see 9.305.

then their hands divine seal on eucha china ook, priestly time of XIX.19 des. of title see 2332. 2 Dommon sign of the plural. 3 Ideo. of priest. Wepresents a man sitting on the ground and houring out a liquid from a jar Oserhafis implying one who is hure or who offers libations. The former idea is supported by Ohamhollion, who gives as an aquivalent the sign. 9 386. 4 dign of plurals 64. giving Thriests'. see line 12 group XIII . PHH. G. see . i while is . See of . HHO. 20-n. They; their; them see y'258. 4 Donmon sign of the plural. I Aby. 5 Hlm.i. equivalent to \$ 11. Mai. sign of the optative mood; see & 421. see also first group of line 11.

Dine 13.

I. Ideo. of hitte'. see D 332. 2. Odeo. of hiest. when two nouns slosely, follow each other one is often in the genitine. IN of the 449.

The stream of friend hive II. I I dea. of God or perhaps contraction for 7= N-1-1. God. 286-3. day; bopt. Epirite of insitani to asi it i just roog. also det. "bringing to light, illustrious" see line Jaroup XXI. 5 Ddeo. of Lord and all'. see line of group I. O Gode of most excellent, dec line & group I III. 1 Ho. I des. of face, "uponite. 2 det. of idea. 'D & sh- 4-m : a seal! l'égitic mas le close. Matt. TI. 6. & Ddes. of a ring? This sign when elongated serves to enclose royal names and as a sign for a name in general. De line 12 group XI. 19 des. of a God, divine. IV. J. L. a hand' bopt. TOT or TOOT. a hand Mare XIV. 19. Or 1, may be ideo. of a hand' which it represents and 263 det of ideo. 40 m their 9258 ion of plural. This translation has been remarkably confined by Mr.

Hale's Greek restorations. The street is 500.

XX XXX

1. R. J. S. 7919.000 19 Serides also | sucha | spirithanus | They being called | in Egypt. | Lemples | of The priests | the offer

XII. N: of ou from, to or for, bothis or see. 6449. 2 D. contracted for Ell. 9. ri to 'do', 'to make'. 33-i. 'offering'. Workint to offer. This interpretation corresponds exactly with the Demotic expression in this place.

XIII. Ddso. of "priests" Webresents sitting 4 Ddso. of "house": represents the ground figures of men houring libations from wine jars.

XIV i N-a of or belonging to, Cophic 12. see 9.192 . D. Ddeo. of hemples. The os-Lich feather was employed by the Ogyp 9. Ddeo. of name. see line 13. group III. hians as the symbol of justice, from an idea; it is said, that all the feathers of This whole group is equivalent to bay fut? this bird were of equal length, and thus XVI Took "call" to whice xw to speak? served as representatives of that evenness PSA.XIV.1, X.1. 3 det. of words of speak and impartiality which is so embodied ling & wisting. 40 u-45 sign of passive participle in all notions of justice. This quality (08-it; Mey; Mexi, b. 8258, 8 sign of plural. was a peculiar attribute of the dimnities XVII. I deo. of God I Had. "illustrious". 4 det. and thus the houses of the just be came of motion 5 hold. Q excellent see line Q gh XI Ao mean Lemples. The lower signs are XIII M'in' 4 450 . 2. Hi & The face Duct 53

of buildings. The repetition of the sign as in this and the preceding group, is a common form of the plural.

XV. M. in. Coptic à orga. see 9450.

200. gate Gophic po means either a mouth a gate. or he (ipse). 3. sign of the plural. plans of a building. 5 Ddes. of country; and det. of names of countries. Q. I deo. of all and bord. see line 3. group II. 9 Ddes. of face; whom, Or. 8 det. of ides.

100 Sossessine pronoun; his? see & 260.

ideo. of houses representing ground plans together="besides". 5 A. or" also see line Map I.





of 3113. 9-ri. to dolle. Dee & 520. 2 Ou- 13. Gives the force of the past party group XVI. 9.98. 4° l' . 98 htha. The iple passive. see 5503. 40-m. They deity shiefly worshipped at Memphis. Their Them. Wirch 253. Quign of plural, the name of that city expressing the 9. M. in Walt is or ges see 9450 8. Ddeo. of Semple. The outer sign expressing house and the inner "God". gives the most natural description of temple.

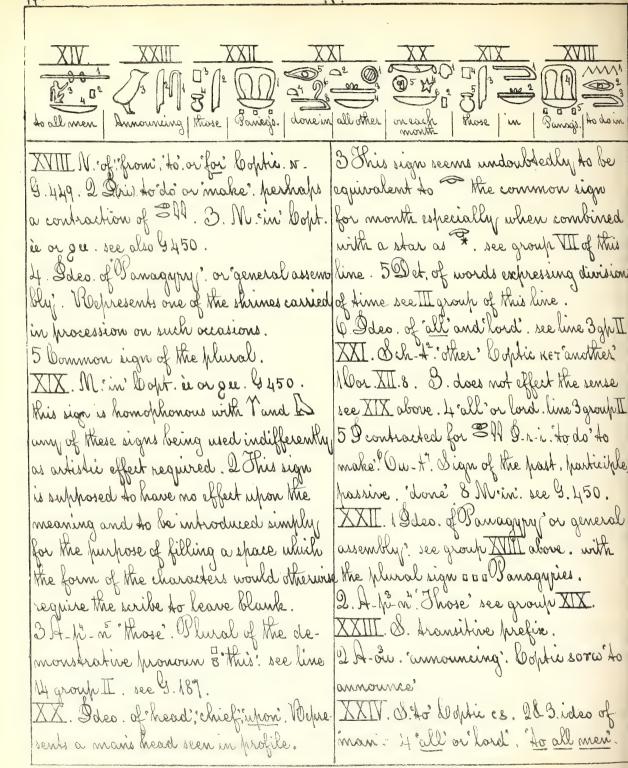
Dines

I The first three characters of this group, which expresses the name and Little of Stolemy, are broken off. we begin therefore with the fourth letter of his name (05-4-0) l'm-i-s'. Ostolemy from the I reck. Throdepais. 5. Dase of life . the value of this sign is known from tradition, and it is often found supplying the place of the cross in the old lephic churches.

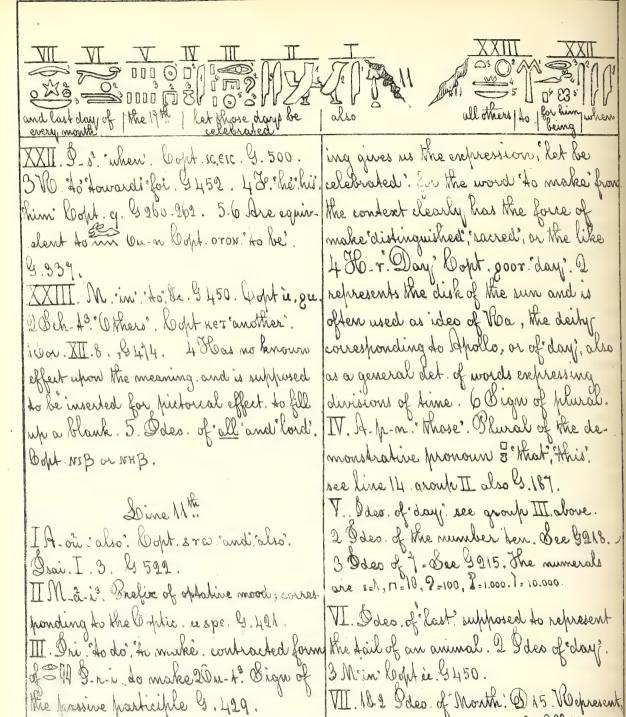
Dri. to do to make Contracted form Q Jou J. A. n. External Coptie XETN. For remain . 193. 9515. see also line 5. abode of Witha. See drawing in the Appendise. 12. Ddeo. of beloved "to love". Is. or perhaps contraction of All: mi. Wht uss . Lo love dec 4. 431. 13. Dign of passive harrisple. I Ddeo. of God' or contraction from 73. N. Lar. God. 2 Hor? day light goor day! . 4 I deo. and det. of motion : and with the last gives bringing to light, manifesting. 5. ideo. of lord' or all: see line 3 group II. P. Wast excellent 299. J. Ddeo. of head, theef juponi, 8 Det of ideo. III. I deo . of 'apear'. represents a sprout

of a halm tree? 263 det of idea. 4 Dec. of spring, the growing season!

IV. A. m. from 9.456.



o col . It I wind bout it or gu. Which 25t. 3. Doems to resemble the sign m 2 Ddeo. of Sanageries or general assemwhich perhaps indicates a hiple blies' Wepiesents one of the strines allow or vase such as is often repre anied in procession on such occasions sended in the pointings; and thus to IX M: m' bopt is orges; this sign, as be ideo. of to offer. Lo-in them? Buch well as = is inomophonous with the 253. 6 sign of plural. sign I occurring in the preceeding XII. Ou L'où L' Lawful, appointed. line of group. 2 Ideo. of 'hemples'. The upper groups T&VI signs representing article feathers denote XIII. H-a. sch. "insense". Dog nade with judice, or just; the lower stand for Dophic sy 23: to burn more commonly Thouses. we thus have an appropriate Mr. III. mos. 024. XIV. & - R. 3. " meat offerings; Workie. expression for the abodes of the divinities, Je pe. 'ford'. 49 et. of religious obser X. N. a. of or belonging to. Dec Sreus. Table of I rammatical forms. 4. wanted XV. From the Phila parallel there 3. I deo of sycamore tree Webresents can be no doubt that this means libations one of these trees trummed in the manner seen in the Egyptian paintings! Det. but we cannot explain this group. "His and" of idea. or sign of fem. 5 I dea. of XVI. Ini. Condract, from EV: to do "country". D. 21. We have then the land 2. & ch. A. Other Copt. KET. 9474. of the sysamore for Ogypt. 4 I dev. of "lord" and "all". XI. H-ou : also' bopt. 2 rev. and; also, XVII. Ou-12-13. Lawful; appointed. see g. 200. line 6. groups VOVI. Det of sourced things



This group Merefore with the present

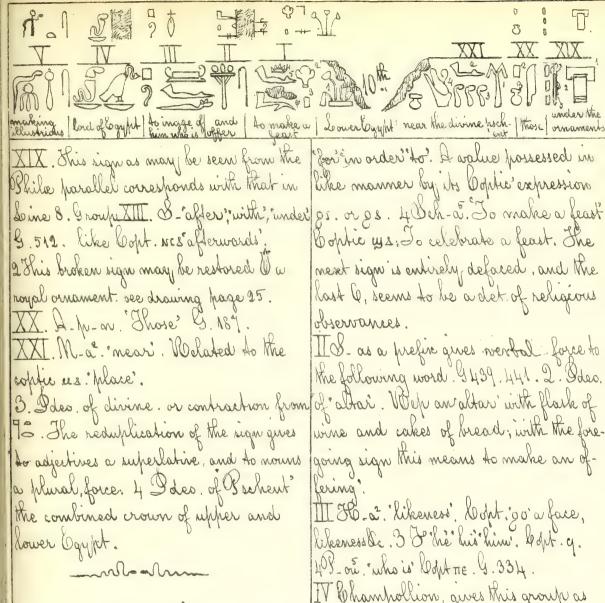
moon, star, and det of time. 3. All idea,

XIV. 162 Compound preposition, before. Corresponds with light. D&OH. see S.491. 8. Och- like Coptic we'to measure which implies comparison and Nikemess. The double A. 2 is supposed As have the force of a reduplication but without in this case changing the meaning. 4 W. r. r. In Cophie. pw. means both mouth and "the same" lipse the repetition of the sign is a common form of the Mural. Dike the same or likewise.

XV. N. of Se. Work. W. 9449. 2 Ddes of the month Bhaphi'. This feast IN : in For be both in & 450. is evidently a mistake of the sculptor for 3 Meehir. as is seen from the Demotic. The year was divided into three seasons each of four mouths. Of overflow of growth III and of harvest 3. Weehir was the second mouth of howest, I havehis, of growth. XVI. J. n. : that 4. 185. 3 Idea. of

from his | his royal | the recept of a royal | making for him the 17th day Bhackhi of likewise before father. I insignia | mon of feast in the institution the number 10. See 9218.4 Ddeo. of the number of see \$ 215. See alsoline 11 group V XVII. Dri. bondraided from SN. I ri to do; to make; 2 N: of; for; to be. B 449. 38: he, his him. boyt q. & 260-262. 4 H- k-olu : an institution boot ow "Ao fise'. cognate perhaps with si Karto dedicate'. Num VII. 10. TDet of sourced things, line & group V XVIII. IV-à of belonging to book . Ns. see 9192. 3 Ddes of rayal; a king : 5019. 40 ch-ā. a feart. Wort wido make a XIXOch-p. 'to toke'. Wyhtowne. to Aake. Donn X 29. D. 295. 3 det of words . PHH & shimmy for M. 4. " roway graphymi XX. Tossessive pronoun his. & 260. 263. Wayol attibutes. & 66,299.448. 1226. XXI. M.a. from of be book en sign of genative. 35 - ft p. father. D. 172. 63. "he" his, "him. leght. q s. 26, 262.





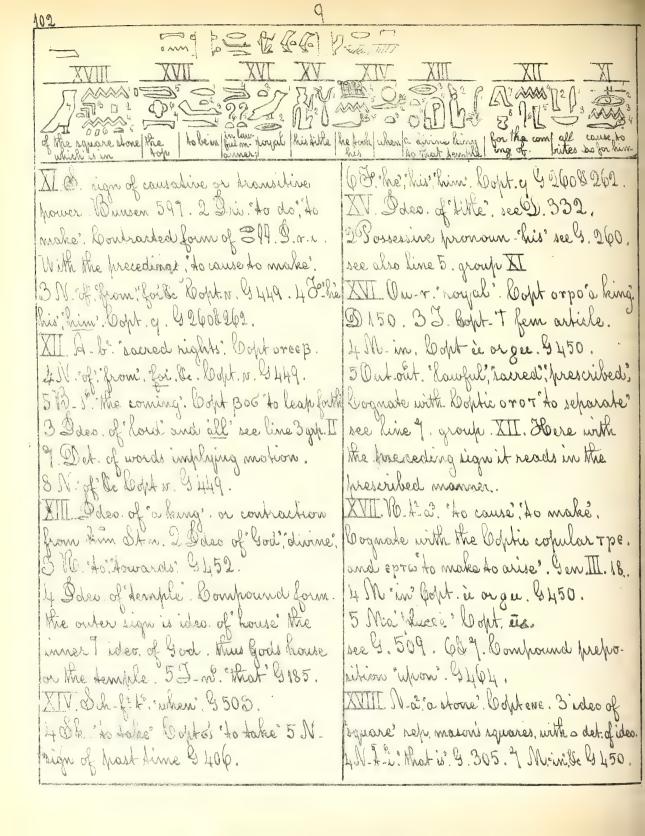
Soine 10th I. Ideo. of Dower Egypt. Hepresents a sod with lotus or papyous want growing from it. 2. Whampollon 94,58 gives the signs " as equivalent to how!

"for in order" to. I value possessed in like manner by its Oghtic'expression bophic us. To celebrate a feast. The mest sign is ordizely defored, and the hast 6, seems to be a det of religious observances.

III as a prefix gives werbal force to The following word. 449. 441. 2. Idao. wine and cakes of bread; with the foregoing sign this means to make an of-

III 36 . a. . "likeness". Dopt : 90 a face, Rikenessle. 3 & he'hie'him'. bolt. g. 408 - ou . "who is work The . y . 334.

IV Whampollion, gues this group as meaning. The last of Wher and Lower Egypt. Its analysis has not yet been made V D-0= 4. Making 'Mustrious' Oopt coerr: elebrated: "famous. Bren XXII. 5 4 I dea of sphendial; and det. D. 9, 956.





IV. Ddes. of 'asps'. This reptile seems to have been a favorise emblem with the Egyptions. Dt occurs on the insignial diess of the kings and gods, and in every repetition of the sign is a common forms possible position on the Lemples, shrines Armbs. Ve. DA seems to have been the sign of rayalty; & co Slut. de D. A.O. Cap. 36 20 n- n. : Weing: Copt, oron: 40 be; 40 exist: 9337-468. 4. Ddeo. of face ; ovi, Ce. 5 Det. of ideo. 6. Head . Thief: Logo. Oc. 7Det. of ideo. Vout when these are combined as in this place and in line 9 group I, They form the compound preposition "upon" corresponding to the looplie DIREN. 9.461.

V. Ddeo. of Ohrine see line & group XX 2 Dign of the plural. 3 H- oil calso book sra and; also, y, 522.

VI. I dec. of the packent. or combined iroun of Wher and Dower Egypt. 2 M. in' Ookt ie or gee. 9.450.

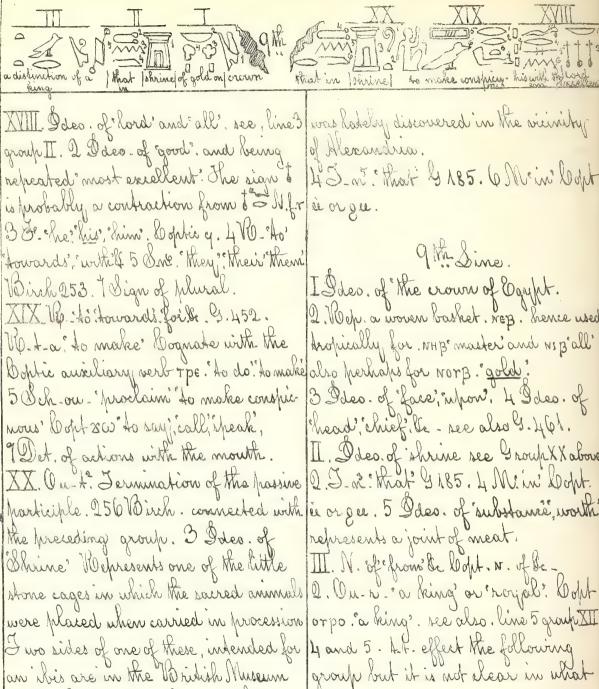
O. I deo. of "face", "whow", 4 I deo. of

[heart. see line 3rd group VI. 5 K. r.s. The same. W. or to: Odyt po. means but a mouth and the same, hatin was the of the plural.

VII. J- 2. since. & 502. Vanusen 303. Brobably related to the light. N. TEPE. 3164: "that rote: latin "ut".

OS. The verb TTE is often used as an auxil iary as in we sciette the has come Achs VIII. 27. 3. 8-49. decorating. Both coest . praise "celebration"

VIII 9 dec. of "Murrious", "shiring"; represends the sun shedding rays. Here used as a det. of the preceding. 2. Dies. of soured D. 427. 3 Ddeo. of 'yod', Divinity. D 133. J. he; his; him. bop. q. IX. I deo. of to go'. Rocks. a rout. F. gues participial force. G. 425. 3 M. in. 9450. X Odes of pyramid house. Outer sign "house", uner pyramid. 209 4. Rt. Shtak a deily. All Nemphis. 5 Min 9450.



and a third side of the same shrine

was lately discovered in the vicinity of Alexandria.

45. n. : That & 185. 6 Min lant ie or gu.

9th Sine.

I I deo. of the crown of Egypt.

2. Hody. a woven basket . rep. hence used bropically for MHB master and MB all'

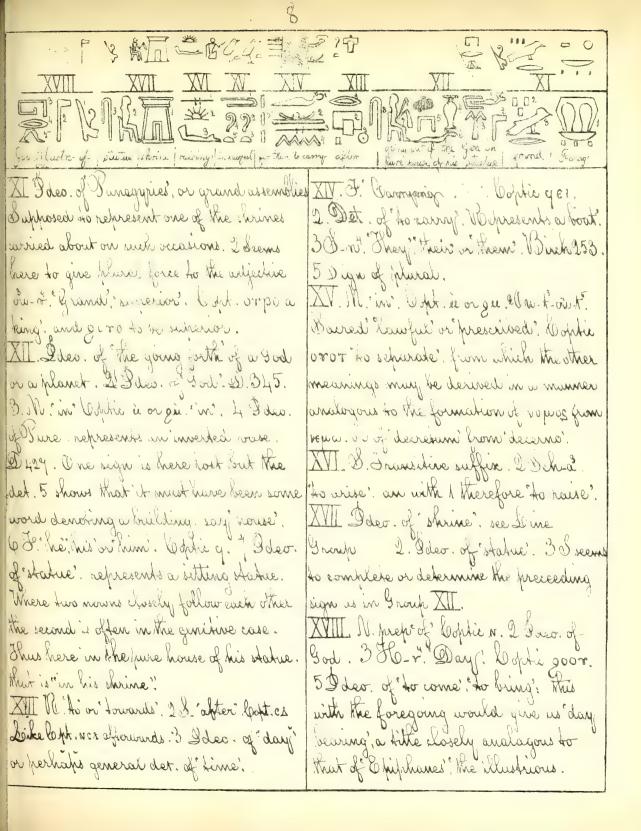
3 Ideo. of face, whom. 4 I dee. of "head" chief be - see also & . 461.

II. I deo. of shrine see I roup XX above

Q. J. n. : What & 185. 4 Min Dott. is or gee. 5 Ideo. of substance, worth

represents a joint of meat.

III. N. of from be light. N. of be-2. On- n. o king on nortal. Dall orpo : a king. see also line 5 group XII 4 and 5. L.F. effect the following group but it is not clear in what manner.



our. I ideo of "sun" 4 of "house".

ways surrounded.

2 30 1/1 Holme of pure gold 1 9.4-3. in sing of ravelily divine bruth appair day which is and day of fedst

XVIII. 50-r2 day? Coplingoor day? 2. We foreseends the dist of the sun and is often used as ideographic of War, the sun or day": also as a det. of words expressing William . o. "To conserrate", to arrange". time: 3 W. of: Cophian. 4 Och-a. "feast. Ooplie w.s. . to celebrate o feast. . 16. Mari 61. 25 adriba J. Maria. 261. XIX. Id-12. To be. Copt. A1: 40 be 1 loor. VII. 15 3 Hort: day, Wohle goor. see group XVIII. . 5 M. "in Dophie is or gas Voisely. 257. Q. May be intended for ideo. of name or like the While Ins. denote Ro.n. name' Cophie psv. "name'. J. E. he'. his, 26-sch-a. feast'. 3 hi: is". 4 I doo of day him. Vouch 253.

Auch ugo i sidolo "so" mi . M. XX 251. 2 Ou- 4°- ou- +5. "Darred" appointed" lawful! Cophie orot. Ao separaté, from which the foregoing meanings are derived statue such as is very common among as is voping from vepa or decretum from decerno.

XXI.M. s2. birth: lophic u to be born'. De O'récis page 192. and pure: 5 M'inile. 6 I des. of Yold'.

GladeXII where this word is how to be interchangole with . F. personal suffix 14 Ideo. of 'durine'.

Cophic us. Dec. line 3. group II.

3 W. of ; Gow; by B. G. S. 449. Copt. 11.

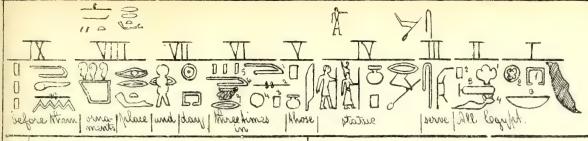
XXIII. 1. Ddes. of Hing: or contraction for for S.L.n. corro. 466,528. D. 220.

2 Ddeo. of Egypt. 3 The beginning of the name & Holenny' see line & group XIV

The corresponding partion of the & hilas. Dms. which remains, reads. I I des of day 5 N: of " 6 No. in : Name'. 8 &. his'.

Dine 8th

I Dideo. of Whatie'. We opresents a sitting the Ogyptian sculptures. 2. B. seems to be a sort of complement or det. of 1. · to are 3 M. im; out of: Or. Wirch 257. 4 Bdeo. of



I Dies, of 'house' represents a ground plan of abulding. I Idea of country region'. These two signs designate light as the 'land of houses'; a characteristic by which it was readily and obviously tidinguished from the neighbouring countries. I Idea, of Load' or all. Its first meaning was 'a basket loopt, NEB It then came to stand for NMB load' and NIB 'all'.

II. I deo. of foce '. 'whon', Working ps. or fue. 2 Det of ideo use of 1. 3 I deo. of name; represents the oval in which the name of whing is always included.

4. F. he'his' or him'. Uditic q. The whole de Det. Occ. 10 p 355, 240-43 d', "to make."
of this group seems simply and explain to place'. Udit. Eptw. Gen III. 18.
The former expression of Egyph.

To cause to place'. The Philo Ins. would

III. D'ch-2°. 40 serve, Dophie menne see also. G. 388, D. 302.

IV. 1,2,3 Mixed sign, enfressing hikeness!

1 Ddeo. of 'to approach' a likeness'. Cophie

5EN & JUNT. 2 m. 34. 4 Det. of images.

V. L. p. n. Those' see Svine 14 Group II where the singular of this pronoun is employed. G. 187.

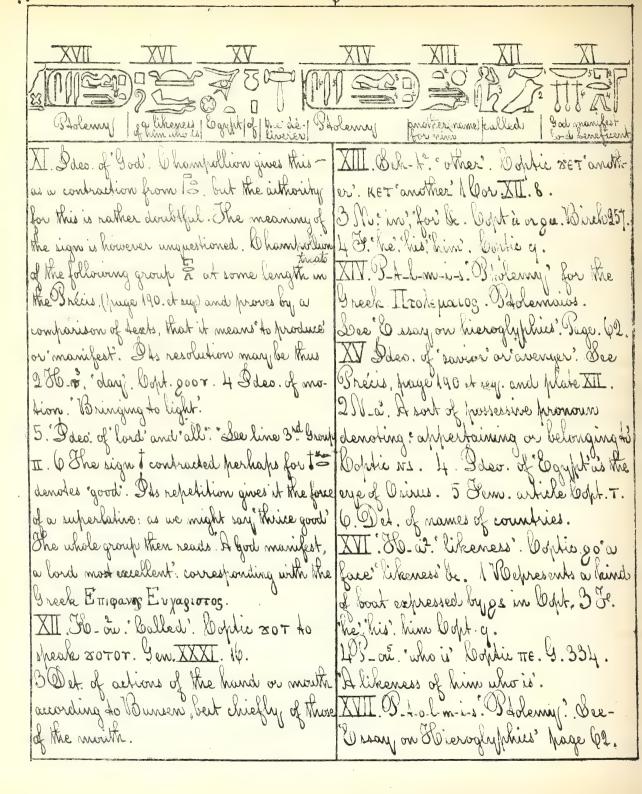
VI. I ris group according to Champalion is made up of the prep. M. and the word caπ. Limes, with its det. which with the numeral three(5) gives three Limes? O M: in Copt. is or gu. The to or towards Birch. 256.

VII 182 Jogether denode dang. Serhaps 2 A habitation or house of (1) the sum. 3 Hort. And. Birch 261.

VIII. Pri. 'to do, or 'make'. Contracted form of \$1. Authority for this word Slut. de Det Occ. 10 p 355, 2 Vo_t-d'. 'to make'. to place'. Copt . Gen III. 18. To cause to place'. The Shila Ins. would give for to place'. 5 Ddeo, of source orna-

were keht. IX. M. F. Wirch. 258. 2 like premis hener in Sodin. 38-a" They their them. 59 lign.

ments? Wepresents chest in which they



IV. Jas-n. ancestor. Captie X.NO. XNE . to beget: 3 &. The his him bout of 4. Det. of sourced and cognate ideas Wohresens a munny and thus is here peculiarly appropriate. 5 dign of the Mural.

VIV. of: to from be. Doptic N. here in expresses (2 n. 3 h). 1 Ro expressed the action respect of: 2 Ou. 13. 14. socred, Lawful of rowing and thence denotes to bring to to "prescribed". Dopt. oroT. "to separate", from which the preceeding ideas are derived in the same manner as vopog is from vepu and 'decretum' from' decerns. 5. Det. of words implying the idea of sacred and the like. With the foregoing it would therefore convey the idea of rides or sacred observances, & Ideo. of Egypt. See page. such as sacrefices and the like, appoin-Led by law. P. S. m. They; their there group. 7. J. 4°- 2. "Aernal' Wyhie. Ts. S.

Voich 253. 8 Sign of plusal. VI. M. in: for; as la 20 u-t-ou-t. soured see line 5 group VIII. M. S- 4 hrs Block "Lawful". Dec group V. Here by law"

'daufully'.

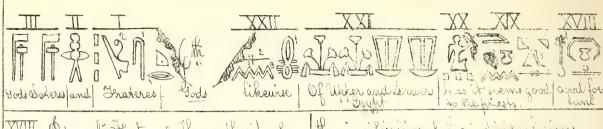
VII. 20. 5-å. Maising: 86-å fo rise Copt. Is . 'Ao rise' . & . gives housitive force. 4Det. of motion.

VIII. This group seems to constitute a mixed sign consisting of an ideo (1) and the two concluding letters of the word it nasn: na Lithol mi, whoorpho

and Dontinearness. I Is the det of words expressing image, statue, and the like, and thus shows that in this place the idea is of approach in form, or likeness?

IX IV. of the Cophie v. 2. Daso of king contracted for him. Ohn. COPTE.

TED : continuing. 10. 9 dec of life one of the divise. It. Mr. "helowed". Work up to love . 15 & Sign of pariss.



XVIII. I deo, of "Forture". The authority for this reading is a functeal papyrus where this group is substituted for the winged globe, the emblem, it is supposed, of forture.

2. Daes. of 'good', or contracted form for the . N.f. r. Dott. norgep 'good'.

XIX. 13-k2. it comes. Copt. Box. to come. Joh. VII. 3. Matt. IV. 10. 3 Det of words implying mation. 48: ulso. Copt.

ce also. 5 Mini bopt à orgà in. 19 9 des of heart represents a heart!

1. Det. of ideo. use of Q. 8. 11. of Bothis or . Dt comes into the heart of the priests" - Itseams good to the priests"

mean this figure which would authorize out

restoring it thus DE? giving the ideograph for priest 'Es 35 G. 164. and with the pl.

sign below. "priests"

XXI. This group is by universal consent translated "upper and lower Egyph" but there is some difference of opinion about

The second pair dearly represent sods of earth with lates or papyres plants, and thus designate bower Egypt, where these plants flourished. 5 293 D 213. The list pair we think represent shrine; or temples and thus dand for Upher Egypt.

XXII. Och, like'. Work ye'to measure' which implies! Wheness'. 20 no. "there". their', them. Wo reh 250.

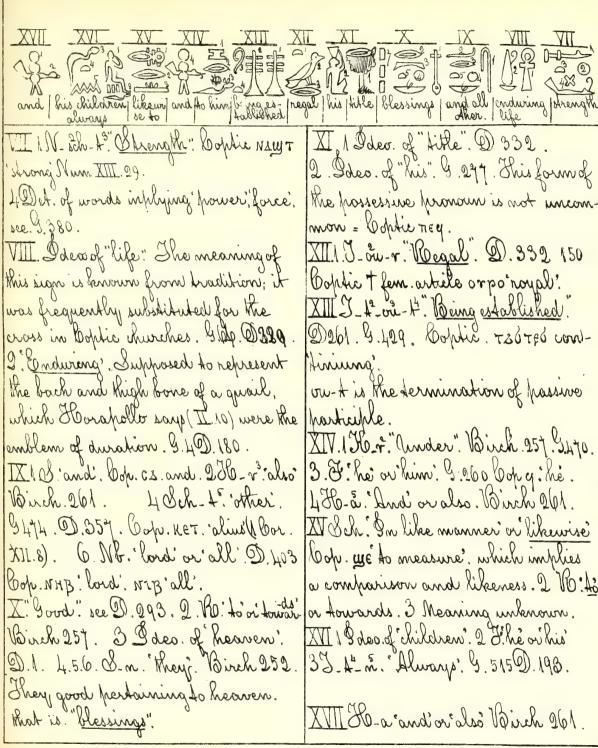
Dine With

ID-nº: Brother: Doht.com. brother

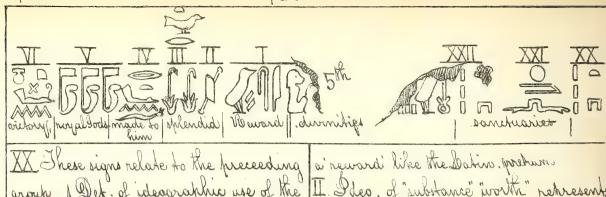
Sen I. 21. I'm hitte Gods'must have
preseded this group, giving the Gods
Frakeres". Sbign of pl.

I He mid! But 261.

III. I des. of "the Gods Coheres" or "the savier Gods." I fitte given to the first I tolem, and his gueen. The hatchet is idea, of God and the mallet of savier or assuger. D. 337.



XI, 1 Ider. of "Little". (D 332 2. Daes. of "his". G. 277. This form of the possessive pronoun is not unconman = Wohle TEY. XII.1. J_ou-r. "Wegal". D. 332 150 Cophic + fem. article orpo rayal! XIII J _ 42 - où - H. Voing established. 261. G.429. Boplic . TSGTEG cond-Amuna. ou- t is the termination of passive harticeple. XIV. 1 76. 7. " Under". Buch 257. S.470. 3. F. his or him. I soo bop of his. 428-ã. And or also. Wirch 261. XV& ch. In like manner or likewise John me to measure, which implies a comparison and likeness . 2 VO: 43 or Lowards. 3 Meaning unknown. XVI 1 & doo of children. 2 The or his 33.4". n. "Alwarys". G. 5150). 198. . Not harifol calo robno a-ob TVX



group. I Det. of ideographic use of the preceeding sign. 2 Det of buildings. 3 Dign of the plural, making with the foregoing signs "temples". XXI. Soh . In. Sandvary " Dof. WIXW. to shut " Mat. VI. 6. 3 This seems to be an ideograph to explain more fully the Harst phlawlan blow H. Janinson reveared or "blessed".

IXI Here we have the same signs as in XX. debermining the things before mentioned & I dea. of the royal Gods". The asp is

Dine 5th

I I This sign representing a God, is the con- form of the plural. chusian of the expression, which in the I rech runs. Having the real of a benifrient god in what belongs to the Divinity, 3Det, as we have already seen in lines 2 H- & out-is at neward. Work. scor pretium 1 th & 2 mil of actions inplying power. Mat.XXVII. G. meaning first a price then

I Ddeo. of "substance" "worth" represents a joint of meat.

III. Ook-sel. Oplandid. a reed, which is here represented is expressed in lop. by col while colot. denotes "splendid"

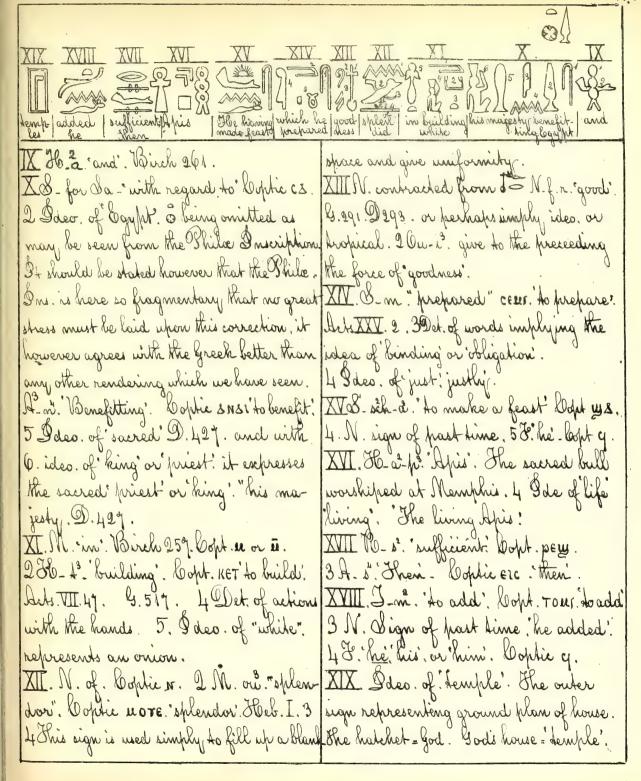
IV. 16.7- &. "to make cognate with the Coptic auxiliary verb TPE" to make". 4 M. Sign of hast time, giving made.

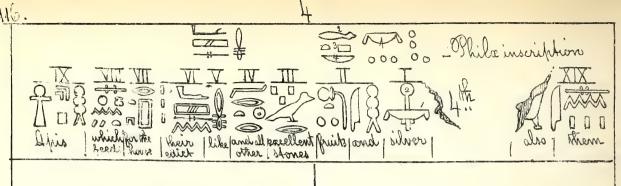
58. he, his, or him. Dopte q.f.

to be buildings thus giving us "sanctuaried the emblem of rayalty, constantly occurring on the kings, dress, crown be and the hodohet is the emblem of delty. The repetition of the sign is a very common

VI. Ho mi victory Coptie one, to subdue". and onez. subjuere % . XVII. 48.

4 M. is connected with the following grow





XIX. S-r. "Them". Winch 253. 3 dign of phural. 4 H. ow. 'Also'. 9.313'.

I Ideo of white gold or "liber". 1 Roopresents the cloth and basin used in gold washing, and I denotes the onion, the sign of whiteness.

II. Ho-a2 and.

II. 1 3 deo. of stones. 20m-r. Begal. or excellent. Boht. orpo. royal.

The Thile heat makes this very clear me there have -- gold superior stone

all _ Oce also line 14th group IV IV. 36.2. and bout op. see Birch 261.

38 ch - 4". "other". Gol. KET another

Nov. XII. 8. 5 Wb. Lord or all.

Cophic NAB Lard, and MIB all.

Volu. Who? & ophic eye : to measure which implies comparison and likeness.

VI. A-sch. "a decree". Pott. ww. Dognade with the Worker see w mul-Litude, This grow also occurs in the While text corresponding to grant X of line 14, where we have "witing of the multitude": (ie) Demotis. 30 mt. Their. Houch 253. The ordinary phural sign & seems to 3. Ddes. of <u>arain</u>. represents a head form part of this provere.
of wheat with some loose grains. II. W. Lo. Love Howards. Wirth 25%.

I Ideo. of Knowse', representing the ground blan of a building. 3 Det. of ideographs. D 450 and in combination with 4 is the

det of huildings see. Is 101.

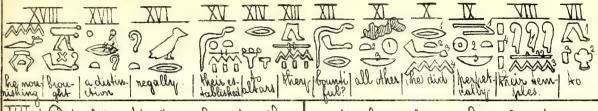
VIII & ni sich: to feed. Dophic. . Pl. IV. no B visition of was

. M. H. i. which & 305. Daph 11 Ti which

IX. 86. å. M. Hapi or Apris?

420 inna. see Dine 5 9 noup VIII.

"She living April."



VII. 1 Det. of "motion". explaining the preceding verb. 2. I deo. of upon?.

Wiren. 25°

VIII. The first three signs represent other. Doplie RET'another. B. N. S. "all" ostrich feathers, the symbols of In awallof many due, Esither the sign of house (1) of Aerophes. is in Dine 14 group It. It is likely from the content that this sign has been here omitted by the sculptor. We may therefore read Mis Lemples. 2 Q. m. Their Mich 253. 4 Dign of plural. IX. J.M. "in". Copt. u'in". Birch. 25%.

2. I dear of day or time D. p. 3 N.b. ' lord' or all'. Cophia MHZ lord' MiB all: In all time: perpetually. X 10-4-03. "Ao cause", cognade with the Copie copular TPE. and EPTW to cause to arise. Son 111.18. 4 N. sign of

hast time.

II. The upper parties of this group

is untirely deferred by a fracture in the Hone; probably the signs were 3. H. r. and? Vouch 261. 1 Beh. t. Cophic MB: all! XIL Gort-a-r. Vooustiful?

XIII 1. Det. of motion in the preceding word. 28 m3 They or them Hish 253 XIV. No. Là or Lowards Vouch. 25%.

2.3. I deo. of altars.

XV 9-4. Established GET: to remain.

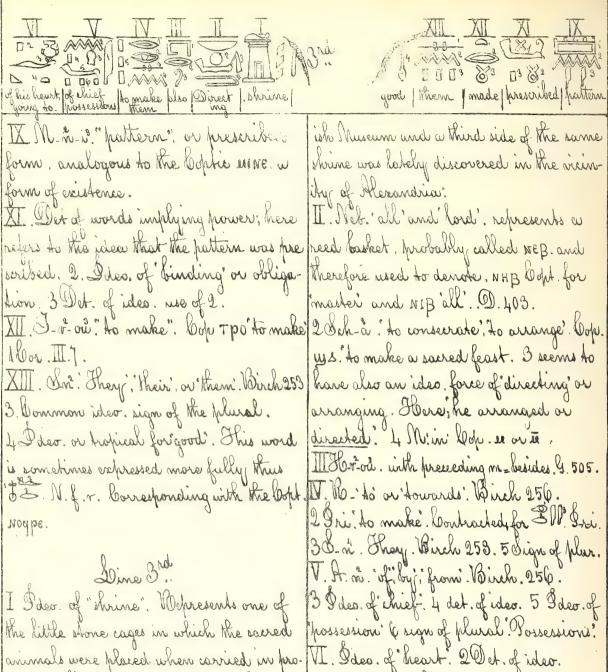
B3 mt. ' they', them'. Voirch 253.

XVI. O w-r. Rogal or creellent. orpo noyal: a king Mat. XIV. a.

3 Out. sign of marticiple. Vocally. IVII. This group is too much broken to be read if probably expressed; a distinction?

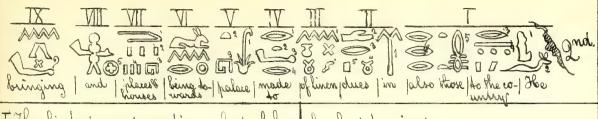
XVIII I die of to bring 2Det of actions implying nower. 3 N. Dign of hast time 4 3. ho or his. bop. 9. Birch 252. 25

5 I deo of Lo nowish. "to cherish".



37. he' or his. Dopt. q. 43-k. to come

- any un besiras werd basely even alamino cessions. I we sides of one of these shrines inhended for an ibis are now in the Writ to, to approach. Doft. Ted. to approach.



I The first sign, representing a God, below dearly determined. gs to some group broken from the stone 2. B. ne, his or him. Copies of Windus 3th Collection of which could repet to to cause 3 VD. to or Lowards. Wirch 256.

4 Idea. of carth, 'region', country]. Welpre- V. Ddea, for king, or perhaps contract sends a section of the ground with shoves

under it. 58 ch-"like;" in. Cophie ye: 40 measure Which implies the idea of comparison and Such of besoffer i. t. double A. is supposed to have the force of a reduplication but without changing the meaning. D 422. Withe internation at or answ wg. small some three (> 1). signs here give a fil. force. I M. in boht. u or ā im. Wich 25%.

22. r. Mrs part. Dophic TEP: part Doub XXIII. 18. 465 Ddes. of binding or obligation. with the foregoing this therefore reads the due part or hibute. III N. of Volice. N. of. The rest of this group widently means linen eloth but its exact signification can not be

1. 10- 12-a. "Ao cause". Cognade with Lo arise Gen III. 18. 4. VO. Lo' or Lowards ed form for corrent king. 2 Det of idea. 3 idea. of 'house' represents the ground plan of a building. VI. Ou-nº. being . O resent participle

of the impersonal verb = ex to be. 16 web 254. 38 h. r. Howards. Our-

. 879. probudosol ense

VII. M. OSlace. Worthis us place' 2 sign of phural, guing places.

3 I dea. of house, represents ground from of building. 4 Dign of phural.

5 Ideo of country; region.

VIII. 56-a and . Work gr. Would 261. I Wi. to bring. Doptic en or sus to bring. Der XII. 15. 2. Det. of words expressing motion. 3 Det. of words implying hower or force!



I This group, itself somewhat broken, bour of a voilonument and so of amosa broken off from the stone.

I A Ddes . of hower, outry . @. 91. 2 Rochresents a band, and or bundle, and generally, occurs as a dederminative of 3 Det of idea force of 2. words relating to the act of trying; here 48. ~ . They; their; or those. Buch it is used in its idea. sense, as we know 253. O Sign of plu. by, 3, and is read lied, or with the

tying or "binding". 3 Det. of ideo. often accompanied by a thus ?.

III Ideo. of man: 9 168. 412.

2. Common sign of the plural . 3 N/28. I h Ou- no - being Oresent participle of the impersonal verb " to be". [see. Vaireh. 05'254.

There is every reason to suppose that an 'm' un has been omitted after a Be supplied would give I mind & They? (see Wineh. 253. 4 The comman sign of the plural.

V. M. Breposition: in: By; Cat, Vc. We have in Dophic with the same signification. S. 200. 2. Ideo. of "head "or "keader". D. 60. This sign dearly represents a head in profile.

VI. 1 B. a transitive suffix such as

idea of power implied in 1. a forcible often occurs in Oophic. 23. m. to subdue' Coptie TENTEN "to subdue".

4 W I his deprimation gives the force

of past sime to the verb.

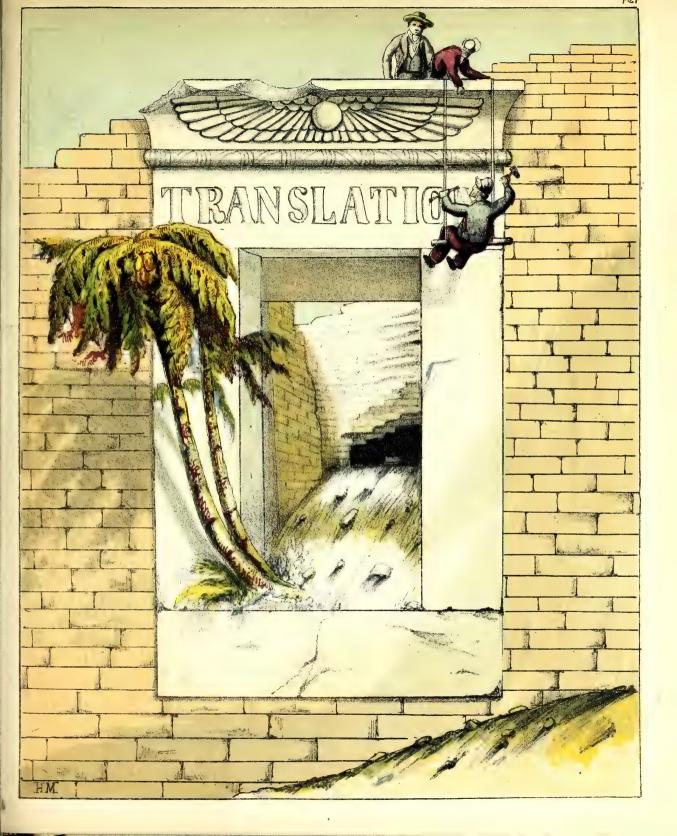
VII. 1. I des. of "to come" to go D. 102. 2 On . Kney . Winch 253. 4 Sign of pl.

They going devastated ""devastated"

VIII 1. VO epissents a field intersected with canals, and is ideo. of field or country. 2 Than of a city or socred

cake det of countries. 3 of ugm of plu.

The next group us incomplete.

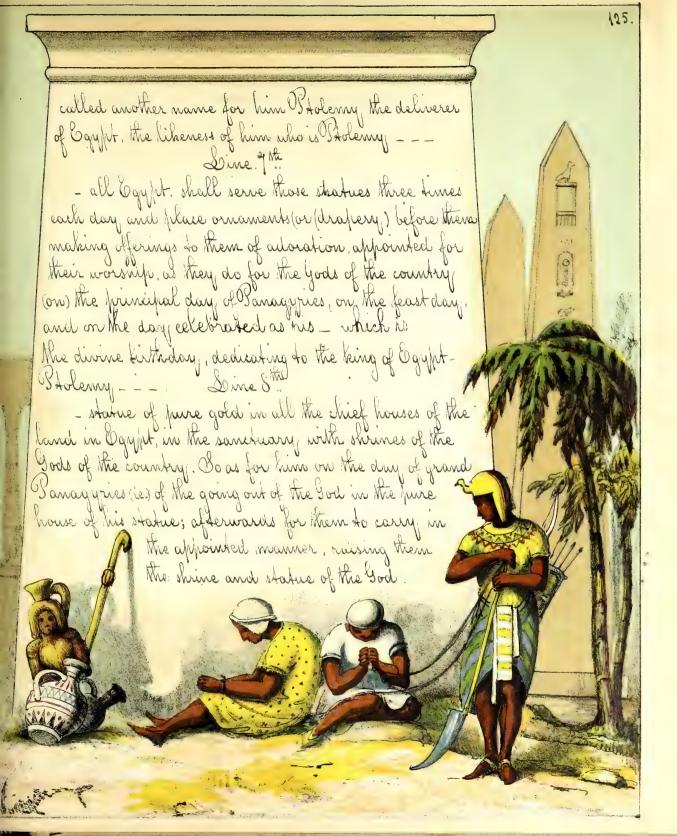


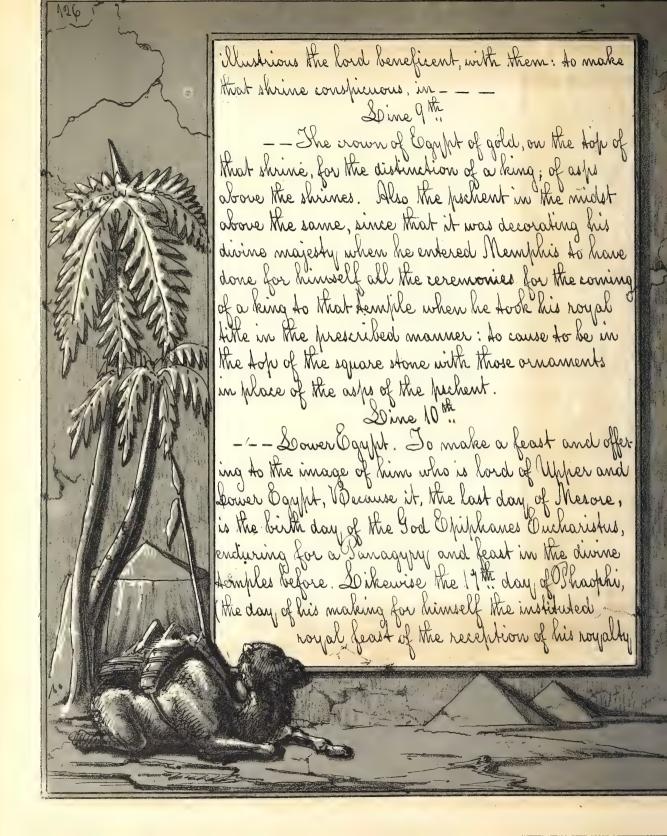


s not not not Hierogly whichest. Dine 1st. binding the leaders of those devastating the country ---- to the country. Dikewise he (remitted) the dues of linen which were imposed on Egypt for the palace; and (remitted) the bringing the prescribed pattern; for them to make --- to all the shrines: Directing also to make them from the chief things of his heart; going to their temples every day he did all other things bountifully to them and to their established altors honored and distinguished, which he brought supplying them and silver, and fruits, precious stones and all other things a multitude besides, for the house of feeding of Apis and in regard to Egypt.

TARATATE TARATATE

benefitting it by building white und relevated in good mass, which he prepared. Having made a plentiful feast for Idpis, then he gave addition of Lemples. The things not arranged of the temples being many. - diserrities. Its a reward of a splendid distinction, the royal Gods made for him, victory, strength and establift shed life, and all other blessings: his regal title being es / tablished to him and likewise (to his) children for ver. With good fortune. Of comes into the heart to the priests of Egypt, likewise . The Gods Traberes and the Gods Coheres, Juine ances. fors in respect of their istablished honor to set up status of the king of Cogyfut- Sta enny the dernal the beloved of Which; a God Mustrous a low most excellent-





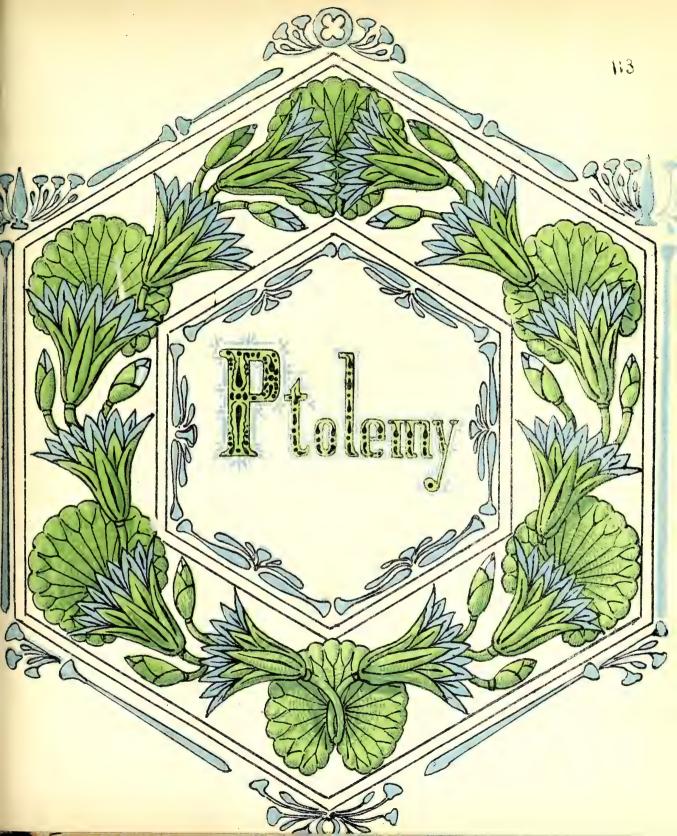
From his father - thence for him being to all Also let be celebrated those days, the 19th and Plast in each month by all anagypy in the temples of Egypt. Alio, let them offer what is proper, incerse and offerings and libations and to do all other things appointed to do in Panagyries, in those on each mouth, and all other things done in those Sanagyries. Dunaming to all men to hay borars in the temple -- - Stolemy ever living beloved of Shotah, the God illustrious the lord beneficent. In the spring from the first of Shouth to the fifteenth day with garlands on their heads celebrating Janagypies and sairifices and on alters offering libations and all other things appointed to make offerings The priests belonging to Ogypt shall be cal-Red the priests of the God Illustrious, besides also the little of the priests of them (ie. the Gods of Egypt) Doet Mem write_





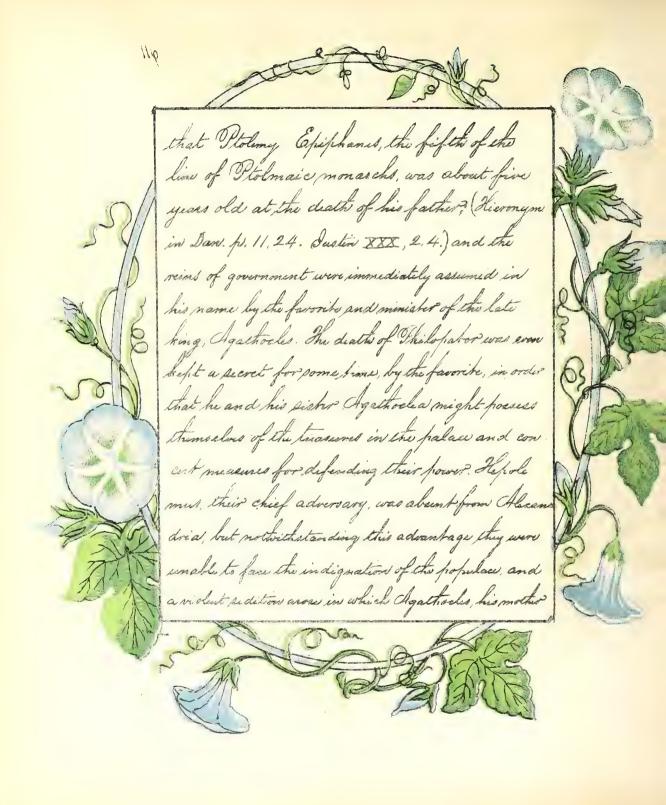


Tholomy & piphanes.





he inscription on the Rosetta Stone, a statute of the priests of Egypt decreeing an apothersis to Stoleny Epiphane !, fails to furnish the student of history with that amount of information his love of ancient love had anticipated t commemorates the policy, and perhaps the gratitude of the priests for subserviency; to their inheres is; but makes only incidental mention of the principal events of the times. It is therefore from contemporary authors, rather than from this Stone itself, that we gather the mistory of this reign. From these we learn





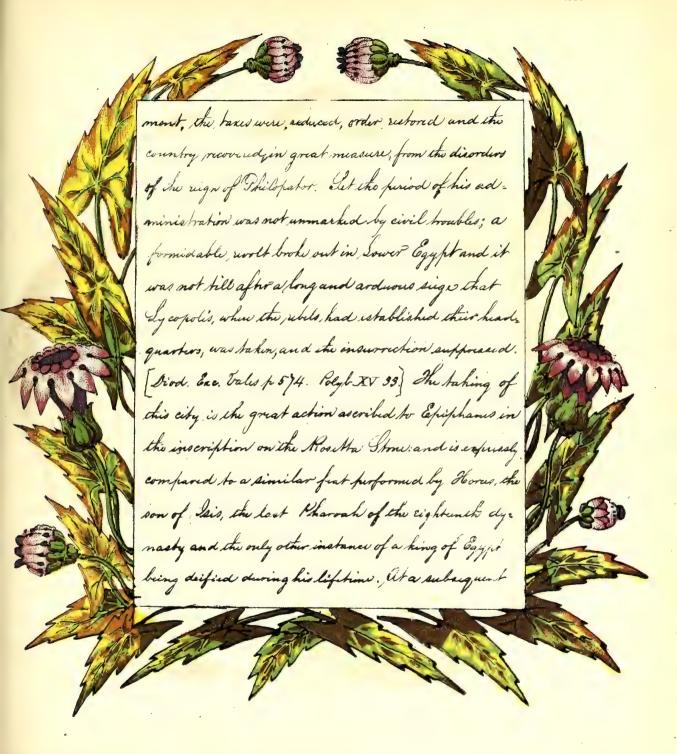
and sister and all their chief supporters were put to death. Ofter this, Societius, obtained possession of the hings person, but was soon compelled to yield to Slepol = emus, who assumed the chief administration of affairs. The new minister, however, though popular with the almandoians, and having the qualities of a brave soldier, was wholly in competent for the position in which he was placed, and the affects of the kingdom fell into the estmost disorder? (Polyle XX 25. 33, XVI 21, 22.) Meanwhile the two monarches Thilip king of mandow and antiocher III of Syria, had deter = mined to take advantage of the minority of Ptoloning and entend into a league to disposees him of the crown and divide his dominion between them. In jursuance of this arrangement Antoschus inva ded leaslosyvia, while



Philip reduced the loyelades and the cities in Thrace which were subject to Egypt (Polyt. XV. 20). We ustin bells us, that in this conviguely the Egyptoan ministers had recourse to the powerful intervention of Rome. and sent an embassy to place the young King and his dominions un der the protection of the Republic. The Senate readily accepted the overture, and sent as embassadors to Egypt, b. Claudius Nero, M. amilius aspidus, and Publius Sempronius Judi. band, one of whom, sepiders, appears to have even assumed the title of Guardian of Pholing Justin XXX III. May commanded both Philip and Antiochus to disict from aggressions and restore the cities they had already conquered. The successes of the Syrian

king had in the miantime been rapid and imporhant. He defeated Scopas, the general of Pholeny, in a decisive action at Panium, and shut him up within the walls of Sidon, where he was at length compelled by famine to surrender; and this advantage was followed by the reduction of Serusalem and the conquest of all Carlosyria, Phoenicia and Judia. (Poly XVI 39) Whi Antiochus himosif was thus wresting from the crown of Egypt the possessions it had so long held in Syria, his generals reduced all the cities in bilicia and Sycia which had hither to been subject to the Egyptian monarchy. But his carrier of conquest was now chiched by the Roman embasey, commanding him to refrain from further hostilities and to restore all the conquered cities.

20 N order to wade this demand without openly opposing the power of Rome, he con: cluded a breaty with Egypt, by which it was agreed that Pholony Epiphonel should marry blepatra, the daughter of Antischut, and receive back the Syrian forminces as her down. Polyb. 111 2, XVI 39, XVIII 3-34. Sir. XXXI 2, 9. Justin III. 3. Joseph. aut. XII. 4 S! Hisonyow. XI 14-19] This treaty book place 199 B. Le., but the marriage was not actually islumnized until six years after. During this interval, the peace between Egypt and Syri continued unboken; while the administration of the former hingdow was placed in the hands of Ares: bonemes, a man who was every way worthy of the change. The are hold that under his wise and vigorous gover



of ago. Loude na merons placeds nave new yoperns Polyt XVIII 38.] It is probably to this circumstances that the spithet very in the first line of the inscription refers; for Eurobius gives to Ptoling aulites, who assended An throne before his majority, the title of IIIoh e paces reos o kai Deavos [Eusel. Chron. f. 379.] he deem which has been preserved to us You the Routea Stow, is supposed to have been passed about this time. Some three years afterwards, the mass. riage with the Syrian princess le espatra was solunised at Kaphia. [Siv XXXV, 13.] The war between Untisches and the Komans was at this time on the eve of breaking out, and the former had doubted less hoped to attach the Egyptian king to his cause.

But Cleopahru regarded the interests of her husband rather than those of her father; and Ploting continued stradfast in his allegiance to Rome. On the outbreak of the war he seat an imbarry to the sinate, with a large possent of money and offers of assistance, both of which were however declined; and again in the following year, we find him sending a fresh embassy to congratwhate the Romans on their victory our Unlichus. [Sir XXXVI 4, XXXVII 3] But though the en: croachments of the Syrian king whom his Egyptian neighbour had been one of the pretexto of the was, Itolomy derived no advantage from the many which concluded it, and antioches in defiance of his pornie still retained possession of saclosyria and Phoenicias We know little of the reign of Pholony Epiphanes from

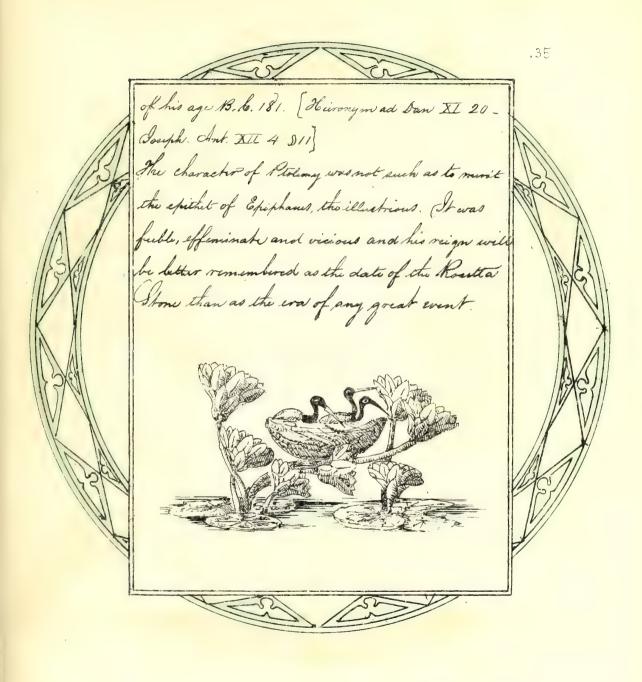


the time that he himself assumed the government; but we are told that as long as he continued under the quidance and influence of aristomenes, his administration was equitable and popular.

all part in military affairs. The only event which

radually however he became estranged from his alle and virtuens min.
witer and threw himself more and
more into the power of flatterers and
vicious companions, until at length
he was induced to rich himself of Aristomenes, who
was compelled to take poison. Polyerates, who
appears to have enjoyed gorat influence with the king
after this period, shared in his view and enemy aged him
in his effeminacy, studiously keeping him aloof from

is recorded of this period is a second revolt in sower Egypt, which was successfully subdued by Holy cratis and the leaders of the insurrection, who from their names which are gime by Polybius, must have been nature Egyptians, were barbarously fut to death by Atolemy himself . [Diod. Exc. Vales p. 5) 4. Polyb. XXIII 16.] owards the close of his reign, I tol emy sums, to have conceived the pro: ject of recovering Carlosyria from Schwis, the successor of antischer, and had assembled a large mer: cenary force for that purpose; but having by an un: quarded expression excited the apprehensions of some of his friends, he was cut off by poison in the twenty fourth year of his reign and the twenty minth







We have placed in an appendix several matter of no second any importance, but , for the most part, not included in the original plan of our work, The first of these being A bacumile of the Demotic Text of Rosetta. This is a copy reduced by coneful measurement, with a scale of 45, from the plaster care in possession of the Philomathean Society. It has occupied many hours in its preparation, and it is hoped will be found perfectly accor rate. The portion copied includes, besides the Demotic, adjoining times of the Thiroglyphie and Greek texts. As will be noticed, the Atme is defaced in many places and the lines are by no mean straight. The division into two parts does not exist on the stone, but was made to admit of binding. Next is given In Analysis of the last line of the Demotic, with conestionding parage I'me other bears. heither time, in the limits of our book would willow of the whole text being published in this form, but, as has already been intrincated, it may be so done at a petineday Descommant in his Essay on the Escek Jext" says the demotion text would have, wishout doubt, formished great lights had I been able to study it. The mish of this remark has been show in the restorations of the week Text (which see). It has also sug gested to me the hue sendering of the thirty place in many places, among which are L. 2 111, 6 VI, 6. XV, 7, X 10. XIV 11, XXIII-XXV, 14, VI. The dernote dialect has hishests been but little studied and this together with the fact that but a surve necessar of the Com imittee has been engaged in that part of the north which heats of it, may pahaps be an excuse for condities, should such office The Greek Text with its laumae restored follows. It the first of the

page, after the member of the line is given, first, the mitials of the proposer, then the corresponding Egyptian test, and finally the other proposed restorations; that our readers may judge of how for them selves Eight are original with myself. As the translation of the freek Jest was in print before my Demotic shrives new sufficiently advanced to another me to decide fully on all the restoration, the following changes should be made in it. At the end of L. 40, read, the exponsymic paraggries ("e. paraggries named after the goods, analym to our daints days.) L. 44 "the benefit at Memphis to perform for him." I 45 ten golden play active announcing that L. 47, a feast and a paraggry in the temples of Egypt. L. 49, "each year may out the temples, and all the land." In Line 3 of the freek dexi, the second "kat Twy" should be omitted, and in Line 4, after it
SE Year, The words "kat Oxw Every erw" masted.

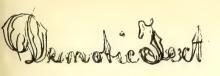
The Demotic Alphabet has been based upon a careful composition of proper names. The hieratic signs have been to the possition pollins Grammar both here, and on Pages 142.144. The Leyden Representations are Egyption manuscript at degate, which about 300 demotic mass have been manscribed into Greek letters I have guited it at second hand, generally from the most of be sunce mentioned on Page 3 & The Coptic alphabet, almost the same a had a Capitals, AB, T, A, E, S, H, O, IK, AU, NZO D, P, C, T, Y, D, X, Y, W, W, Y, D, D, S, T. Walle.

Small Satur, Q, B, T, A, E, Z, H, O, IK, AU, NZO D, C, T, Y, D, X, Y, W, W, Y, D, B, S, T. Value.

a, b, g, d, e, z, ē, th, i, k, l, m, x, o, p, r, s, t, u, ph, ch, p, z, sel, f, kl, h, dg, rk, t, and we have a sel, g, kl, h, dg, rk, t, and we have a sel, f, kl, h, dg, rk, t, and we have a sel, g, kl, h, dg, rk, t, which p, z, sel, f, kl, h, dg, rk, t, when he had a selection as a sel, g, kl, h, dg, rk, t, when he had a selection as a selection of the selection as a selection of the selection of the

May our readers desire apleasure from this book equal to that we have had in its preparation _ Et jam finitum est! Sec 17 th 1858. Chas. P. Itale.

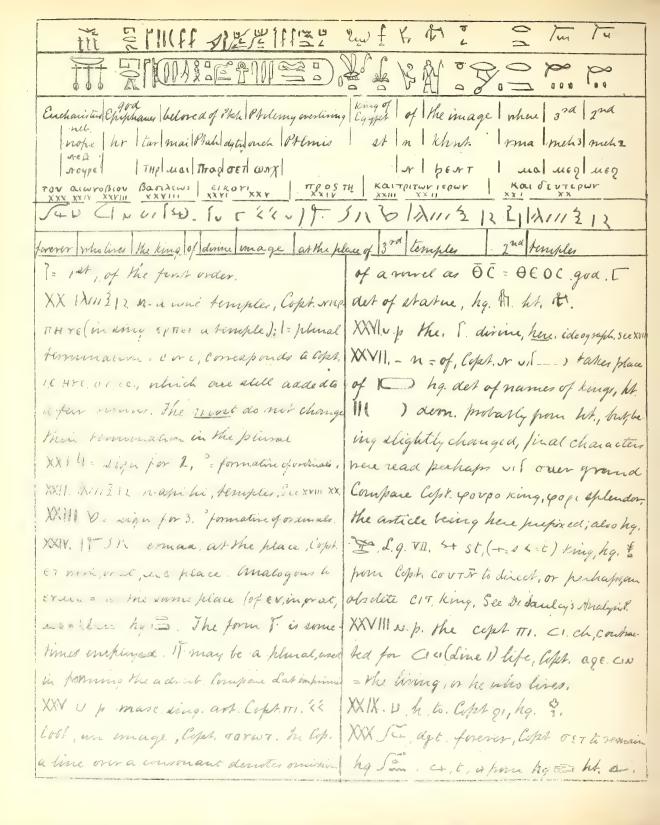
IN THE BORREST ACT ましいしるシャントをかとしてというといいろいとしているというとくはいかしていることにとうりいかとうしいところしい いはしかかいがいいにき 万丈 かからでになれるかいにのいいいいいいいいいんで みにかいがてのかかい かいないるできましていいはいいとといいまれるかのしいとのなしていれているかいまでいるとうないりと CONTRACTOR CENTRACTOR CONTRACTOR TO TO TO TO THE MINE THE STATE OF THE MINE KIRINUVE JUSTICALUS / 7/5 ? > とうとうんだったらいのでとこういくいからでいていましているという コンロロロメトリキリとリーでいいにといか、けんにはかり、りつろしかとりはいろいとはいろ、ツはいは 50 WILLIE TO COLUMN TO COL またいとくにいいまいいでしているといろいるの「はいはいというでいけいろうだいところと、大 かしていていいいには、一つくのなりはでしていいているというというとしているというと 138 C) CAZGETYCE VIETNODED WYZONENNAME & MITTER ON CHENTY CONTRACTOR ON STORY 意はいいいいいころはいなといかをリヤトレルにはなくというましてる。 はこいい 第3、1な4921/26 12-7-11-11-10-10-13,23 -- 12 1-12-11-12 3442,19513/1112 NICONUTY OSC ST PIEZY12114 1751 175 /2 4751112-26 VII (W) No (123 - 125 1/2 2 VIETS 1/2 4/2 / 1/2/3 = 11012 1100分がけいけんはないないないないないないないないないないないないないはいない 121/212 小とのはかっているというないにはないといいないのはしていましていましているいではは112121 でするからないはないいなりにいいかによりいらいたくないいいいいからはいいはいないないはいないという いかくこれのこれのでしているというないないというないないというないないないないという いかからはあるいによることというないはあるころいというはまでするころ 位りてしかいにかしいてはいりにかいは127Mm212111以は127 1411日 BATHEYO NOTO YNE OYKAI MAPAAABO N TOI THNBATHAE IAN TIAPATOY MAT POEKYPIOY



いいの一川でしているいかいいにはくていれていれていれているところいといいはみ生いはる

21172-06-55-17 アイサイヤイ アキリとのない MILL 100 11111 12 アンタイト・コンコストリン 112 1811/011 Uplan (4.12) with with a chille (2/4 4.15 prizz 823)11/24 42 (12 Prosent - Ilminizara Miller 1929 znom? or to car o plans to soil Amista (2) TOUR THIS WE TO INTENDED TO THE PROPERTY OF TH OOK # 31 Grouphing is some with to be a constituted by the 101/1/21 かりましていれてしまれずかるがは、ようかれているがりかないいかいしかればりてるというしょうしょ からいいくないようにはいいましていているというないというかっつういかいかってきること C) which the the the transfer of the transfer かかのからかくらかにはなんにはってきなめかいいろうないのからいましてはなるからいくからいろうからい ינונט ביוונם עדוועם עדו

BATILEIAN ME TALO DO E OYTOY THN ALFY HITO NKA TATTHEAM ENOYKAITA APO E TOYE



一 化作"司 了少十四世年十二日 出日六 THE SAINANT ENTERNIT 1 et of Egypt | temples in to set up it cause Lords of Egypt of mining the people of min to meh m | misi Hi que espec m hat rta | net Chemoni n schai schai neshor us alter also ne po π ρο ερπει que χαι γ ερτω νΗΒ χ Ημι ν εξαι σαι ν εξαι τα EVERATTWIWTE TRUTTER KAI KATASTHOOL KAI EXAMPLEOUS PRAMMARIN KAI EXAMPLOUS VEROUS XIV XVII XVII XVII XVIII 11/2/12/14/1/0 to 2 11/ 11/12/12/19/19/19 Greek meting multitude myting diring hemples in it to place that they cause XVI. 711, ef. prefixed to a root gives par X. D, khr. property of , Copt. & apo of orun hapial force, as EYXH placed, from XH toke der Compare Greek VITapxw. In hg. Line 5. A B = 1 = established in the placed ; & tesk to set, Copt TET 4 110= passession of him, and his children Ch. In to make setting, to cause to set: XVII of f. Copt. 4, hg. ~ , him, or it. 470. 0 = 5 p. h Dem, dg, ty to 2 = In Time as in sing & & (5 p TO) = established pinenions XVIII _ n, in, copt. r hg. m ?= plu-TIMION. [= a god, Cops. Tap, Ahatchet = Twp1. ral def. article. Copt. romin. [2013] (act. of T, as its ht. equiv. 1 = hg. 1. See apiche temple. Ackerblad surgera Ch. Gram. 100 . 19. from Apis, as if all temples were numed after him, (as In ATTICCOT) But XI 11 dehavor Capt. egal, (See IX.) miting. XII 2, t. manner, Copis TE; < at, multitude ter horserer from a 48, head, chief, Copet. a io. and hi, (old form of lops HI) house. Conspare hg. L. t, when Ta, chief XIII 71 scham, miting, Copsequi. See IX. XIV Dam (ou in breck (Jonian) light house corresponds to gr, 18por, and dem. A11131. A which is generally OVELNON . t = det of foreign names hy. .. XV. 43 nte, formative of subjune-= h, seems, as its ha. equin, cotograph live, Capt ATE: 1, i, = plural termina. of house, Thy. I det of sacred King,

as in X. Wish this group often omitted.

XIX. I = sign for one; ordinal squark kg

tion, see IV: ~ ir to make; Cops Ep. or,

principle, by w in, with same sense.

发票 联节等	2 / b. Himac
品等 高 0 7 4 9	Tieroglyphic L14
ting made good stone atablet on	This writing Translation of.
schad rot n nti naa hai hil	In schoul Transcription of
CZalpwir AT raa en 50 21 TOISTE . EKOTEPEOU LI GOV I OTHLHV LETIL	Cophi roots.
TOISTE . EKOTEPEOU LI GOV I OTHLAN LEMIL	TOUTO a ray pour ESTIV TEP - Tresk d. 53.
11.7 11/1 BIII BUIL 5-1	
minting hard of stone a column londae	
The Greek immediately preceding in	
the part according with the command. I	
ment of this line, gives, that it may i	
be known why those in Egypt may in	
mify and honor the god Epiphanes To	
unich the demotic, and what ne kane	
of the microglyphic text, essentially V	
1	of. OTET to divide; compare Lat. decerno o
I , n , to , Copet N; Y , d , measure Copet wi mea o	
sure; hence 1 = as hy & P.//g. V	
TT .	dumm, Cop. OrEIT: B det. = hg a.
mn in, Copt us. 12 s before, law 1	11. 11 ani Copet. ari dgire == n
Coper 2011. The order of letters is here or	n Brigoch's authority;) & det, of stone
changed, as in <11110 V12 PHomis, for	
compactness. The article pequently	
preseded this preposition and a norm of	
considered as one, as JIL > 2 thosein	2 2) ()
Egypt L.31. Group = the in law = that	hg. 11 * 1 . s. ch. on-1

Creek Text.

Βασιλευοντος τουνεον, και παραλαβοντος την βασιλειαν παρατον πατρος, κυριου βασιλειων μεγαλοδοξου, τον την Αιγυπτον καταστσαμ ενον, και τα προς τους θεους ενσε βους αντιπαλων υπερτερον, του τον β1ον των ανθρωπων επανορθωσαντος, κυριον τριακοντα ετηριδωνκα θαπερ δ Ηφαιστος όμεγας βασιλεως καθαπερ ό Ηλιος Διεγας βασιλευς των τε ανω και των και των κατωχωρων εκγονον θεων φιλοπατορων όν ο Ήφαισ-TOS εδοκιμασεν ω 6 Haios εδωκεν THY VIKHV εικονος ζωσης τον Διος νίον τον ήλιον, Πτολεμαιον αιωνοβιον ηγαπημενον νπο τον Φθα, ετονς ενατον, εφ' ίερεως πετον του . - - Αλεξανδρον, και θεων Σωτηρων, και θεων Αδελφων, και θεων Φιλοπατογων κωι δεον Επιφανους Ενχαριστον, αθλοφορον Βερενικής Ενεργετιδος Troppas THS PINIVOV, KANHOPOV APOINOHS PINASENGOV APEIOS THS DIOYEVOUS; 189-EI as Apolvons Pilanarapas Elphyns THS MTOLEMAIOV, MHVOS = avdikov TETP adi, Λιγητιων δε Μεγεις υκτωκαιδεκατή . Υμφισμα. Οί αρχιερεις και προφηται και οί εις το αδυτον ξισπορενομενοι προς τον στολισμον των θεων, και πτεροφοραι και ίερογρακικατεις και οι αλλοι ίερεις παντες οί απακτη. σοκντες εκ των κατα την χωραν ξερων εις Μελιφιν τω βασιλει προςτηνπαν-Ηγυρίν ΤΗς παραληψεως ΤΗς βασιλείας ΤΗς Πτολεμαίου άιωνο βλου ηγαπημενον νπο τον Φθα, θεον Επιφανους Ευχαριστον, ήν παρελά βεν παρα τον πατρος αυτον, συναχθεντες εντώ εν Μεμφει ίερω τη ημερα ταντή EIMAY ETTEIGH BATILEUS TTOLEMAIOS QUEVO BIOSHYOUTHMEVOS VTTO TOV Φθα, θεος Επιφανής Ενχαριστος, δ.εγ βασιλεως. Πτολεμαίον και βασιλισσης Αρσινομε θεων φιλοπατορων, καταπολλα ενεργετηκέν τα θίερα KALTOVS EV AVTAIS OVTAS, KALTOVS V TO THE EQUTOV BAGINEIMMAGGOLLEVOVE Restorations (see Page 139,) bracketed in the text are designated, have at Forem by P., Lenormants by Len, Letronnis, by Let, and my own of i. R. A. one I ame letters also marking the other restorations cites often the corresponding hieroglyphic and demotic passages. In

how of form by P., Lenomanti by Low, Letronnis, by Let, and my own by I'll. I. he I was letters also marking the other restorations cites after the corresponding hiersafy phic and demotic passages. In a few instances which will be noted a different reading vai employed in the translation of the Greek text from that hindly adopted. Errors of spelling oc. of the stone are put, in facinity in fortunting.

. άπαντας νπαρχων θεος εκ θεονκαι θεας, καθαπερ Ωρος ό της Ισιος και οσ-19105 VIOS, O επαμυνας τωπατρι αυτον Οσιρεί, ταπρος θεους ενεργετικώς διακειμενος, ανατεθείκεν είς τα ίερα αργυρικάς τεκαι σιτικάς προσοδους και δαπανας πολλας νπομεμενηκεν ενεκα τον την Αιγνητονεις ενδιαν αγαγείν, και τα ίερα καταστησασθαι ταις τε εαντον δυναμεσίν πεφιλανθρωπικε πασαις, και απο των υπαρχουσων εν Αιγνητώ προσοδων και φοριλογιων, τινας μεν ειστελος αφηκεν, αλλας δε κεκονκουφικεν, όπως ότε λα ος και οί αλλοι παντες εν ενθηνια ωσιν επι της έαντον βασιλειας τατ βασιλικα οφειληματα, άπροσωφείλον οί εν Αιγνητω και οί εντη λοιπη βασιλεια αντον, οντα πολλα, τω πληθει αφηκεν, καιτονς ενταις φυλαλαις άπημω εν-OVS, KOLITOVS EV OCITICAIS OVTOS EXTODON X POVOV, COTEDVE TWY ENKER AMMEN ων προσεταξε δεκαι τας προς οδους των ίερων και τας διδομενας εις αυτακατ EVICUTOV OVYTOGEIS, OITIKOS TEKAI APTUPIKOES, OMOIUS JEKAITOS KAB-HKOVECES anomorpas tors deors ano teths auntilitios PHS, Kartur Tapaδεισων και τών αλλων των υπαρξαντων τοις θεοις επιτον πατροςαν. TOV MEYELV ETTI XWPQS TIPO O ET Q [SE KQ I TIEPI TOV (EPEWY OTTWS MHHEY πάριον διδωσιν εις το τελεστικον ου ετασσοντο εωςτονπρωτον ετους επι τον πατρος αυτου απελυσεν δεκαι τους εκτων 7 ispur sour τον κατ' ενιαυτον εis ARE LAN SPETAN KATATRON TOPOSETALEN SE KAL THY SURLHYIV TWYEIS THY YAUTEL CLY SEH TOILE FOOL TENT T'EIS TO BOCOINIKON OUNTENCUMENUN ENTOIS I EPOIS BUFOT-YEN O POVICES OKTERNOSES TO SUO MEDH TO TE EXXENCIMMENO TONTO EX TOIS προτερον γρονοις απο κατεστκουν εις την καθηκουσαν τα ξιν φροντίζ. wy bittes Ta si diomera errichtai Tois Osois Kata To Tipo TH Kov. Omorus δέκαι, το δικαιον πασιν απενειμέν, καβαπερ έρμης ο μεγας και μεγας: TI POTETALLE JE KOM TOUS KONTON TOPEVOLLEVOS EKTE TWO MOZIMWY KOM TWO ONhur Tor addotped \$ DOVHOOLYTON EY TOISK CITA THY TOPOXHY Kalpois, Kater-BONTAS MEYELV ETTI TENVISION KTHOEWY TROENDHAH SEKAL OTHUS ESATTOTTAX. WEIV SUVELLES ITETTIKOLITEKOLITES HKOLIKOLI VHES, CTILTOUS ETTER OVTOSETT. ι τπν Αιγυπτον, κατα τε την θαλασσαν, και την ηπειρού, ύπομε εινας δαπανas approprias texas ottinas, meradas, bitus ta d'icpa karoi co autotav TES EN acquire a cin naparriyoneros de kas ess Ankonolin, THYENTO Box SIPITY & MY KOTEINMULEYN KOLLOZUPWILEVYTTPOSTONIOPKION STINWY TITTE αθεσει δαφιλεστερα, και τΗαλλη ξωρηγιος πατη, ως αν εκ πολλου χρονονουν-EFFHKVIOLS THE ANNOTPIOTHTOS TOUS EMICRYONNOLIS COTTY LIS CUTTY ACE BLOWN, OLD

σαν εις τεταίερα, και τους εν Αιγυπτού κατοικουντας, πολλακακα συντε TEXECULEYOI, KAI avtika DIGAS, YWM OLGIVTE KAITA POIS KAITEIZE GIV QUTHV OLG 10 ha your περιελαβεν, τουτε Νειλου ΤΗν ανα βασιν μεγαλΗν ποιΗσαμενουεν Τιν ογδοω ετει, και ει θισμενου κατακλυζειντα πεδια, κατεσχεν εκ πολλων το πων, οχυρωσας τα στοματα των ποταμων, χωρηγησας εις αυτα χρημπ των πληθος ανχολίγον, και κατα στησας ίππεις τεκαι πεζους προς τη φν. λακμοαντων, ενολιγώ χρονώ την τεπολίν κατακρατος είλεν, και τους εν αντη ασεβεις παντας διεφθειραν, καθαπέρ Ερωμης και Ωρος ô THS Iσιος .και οσιριος νίος εγειρωσαντο τους εντοις αυτοις τοποις αποσταντας προτερον, τους αφηγησαμενους των αποσταντων επι τον εαντον πατρος, και την γωραν ε[γοχλησ]αντας, και τα τερα αδικησαντας, παραγενομένος εις Μεμ φιν επαμυγων τω πατρι και τη εσυτον βασιλειος, παντος εκολασεν καθηκοντως καθιον κοιρον παραγενηθη προς το συντελεσθήναι αντωτα προσηκοντα νομιμα τη παραληψει της βασιλειας·αφηκεν δεκαι τα εμβοις i εροις οφειλομενα εις το βασιλικον έως τον ογδοον ετους, οντα εις σιτον τεκαι αργυριον, πλη 605 ονκολιγον, ως ανίτως δεκαι]τας τιμας των με συντετελεσ-Μενων ειςτο βαςιλικον βυσσιγών ο θρυβων, καιτών συντετελεσμενώντα προφ τον δειγματισμον διαφορα έως των αυτων χρονων απελυσεν δε τα ίερα και ΤΗς αποτεταγωενης αρτοιβως τη αρογρά της ίερας γης, καιτης αμπελιτιδος ομοίως σο κεραμιον τη αρουρα τω τε Απει καιτω Μνενει πολλα εδωρησα Το , και τοις αλλοις ερους 3ωοις τοις εν λιγυπτώπολυ κρε ισσον των προ αντον βασιλειων φροντιζων νπερτων ανηκοντων ειέζαντα διαπαντος, τα τεις τας ταφας 26 P Hier Dom. 2001 of L. 15 as thout and Horus the en of Jus 27 Let. Him. __ Dem. 125 3 (5 5. 1) by L. 16 To offress in the trutles the mirerare. επιδρεξαντας Heyne. επιφθερσαντας, Ameilhon. ερμιωσαντας, P. επιπιεσατας den. 28 P. Him Dem. Sipe ERVXu, Et 2 & 16 for the celevation of the taking of authority in the manner to do. 28 F. Fier. Dem. 18A4121215 Julie 17 Lithe royal dues of the import on the temple. 29 P. Him. Dem. 929200 in like manner. L.17. ng P. Hise. St. Dem. 18th Ly. garments. The value of hierogly phic is not clear of his 30 Leet. Him __ Dem. 71112141-3 the impost of the artaba. L 17. Ne herufuerys . F., Heyne and Ien. 30 . F. Firm Dem 12/2110 likewise L.17. 31 " Hier sem - This part of the sentence is not in the demotic. st. T. Herr. time 13/1/3/192 R beside what belonged to their one what belonged

to their dues L. It. The repetition is provally for complain

QUILUN KOLBHKONTOL SIGONS GOLVILIUS KOLI ENGOZUS, KOLITOLTE ZIEKLENOL ELS τα ίερα μετα θυσιων και πανηγυρεων και των αλλών των νολιβολενων. τατε τιμια των εερων και της Αιγνπτον, δια τετηρηκεν επίχωρας ακολον BW, TOIS VOLLOIS, Kai TO ATIELON EPYOIS TO AVTE ACOIV KATE OKLY GOLY, XWPHγμοας εις αυτο γρυσιου, τε και αργυρίου, και λιθων πολυτελων, πληθος ουκολ ιγον, και ίερα, και ναονς, και βωμονς ίδρυσατο; τατιπροσδεομενα επισκεν-HS THOS SCUPBISTATO, EXWY BLOV EVERYETAKOV ENTOLS OCVERNOVELY SESTO BELOV διανοιαν τη ροσπυγθανομένος τε τατων ίξρων τιμιωτατά ανανεουτο επίτης ξαντον βοισιλειας, ως καθμκει αν θ'ων δεδωκασιν αυτο οί θεοι ύγιειαν,νικην, κρατος, και ταλλάγαθα παντα, της βασιλειας δια μενουσης αυτώ, καν TOIS TE KVOLS, EIS TOY OL TI AV TO X POVOY.

ΑΓΑ ΟΗ ΕΤΥΧΗ Εδοξεντοις ιερενσιτων κατα ΤΗΝ χωραν Γερων Παντων, τα υπαρχοντα τίμια πανταβολτιραιωνο βιορβασιλει Πτολεμαιω, κι επανεν ωνπο του θθα, θεω Επιφανε; Ευχαιριστων, οποιως δεκαι τα τωνγυνεων αν τον θεων Φιλοποτορων,και τατων προγονων,θεων Ευεργετων,κοι ιτοθτωνθε ων Αδελφων, και τα των θεων Σωτηρων, επασξεινωεγαλως στησαιδε τον αιωνο βιου βασιλεως, Πτολεμαιος. Αεου Επιωανους Ευχαριστου, εικονοι ενέκας. τω ιερω εντω επιφά γεστοιτω το πωθ προσοχυμιασθησεται Πτολευπουτου επαμυναντος τη Αιγυπτω η παρεστηγεται ο κυριστατος θεος του ιερουδιδους αυτω:

32, P. Hier - Dem. I Do a dilg, and other with proper to per more.

Hier. 12 & L.4. Silver and ..., Dom. on yll. Line 19 He gave gold wilsen.

Hier B. S. 5 divinity Dem 2 162 y12 12 6 L 20. A god beneficent to the gods. Hier The L.S. and all other blessings . Dem 18 x 1 vd 3 1 mon 21.

and all other good. Things.

Hier. 22 101 Ida del on respect of their established honors I'm = 152 31. P.

L. 21. The presigatives.

Hir _ sean , 4 m made him to be (i.e. ancestar of his ancestar) deside those of L. 22.

38 P. Him __ Dem. 12 3 52 in to Sin 23. In the charcest place.
39. Let, Itie 5 5 all Egypt. Dem . UX yui 27/kyi, L 23 to put it in the manner of Egy/st. [- or TON VOMIMON] TPOTTON Ameilhan Fatis 7011 TIME τατον] Heyne. [ταν επιγωριον] P. [τον ευπρεπεστατον] Len.

οπλ ον νικητικον & εσται κατασκευασμενα τον Αιγυπτιον τροπομκαιτους ίερεις θεραπενείν τως εικονας τρις της ήμερας και, παρατιθέναι αυταις ίερον KORLLOV, KOLITALLA TOC VOLLIZOLLEYOL GVYTELEIV, KABALOLITOLS A LLOIS DEOLS, EV fores επωννικούς παθηγορεσινιιδροσασθαιδε βουσιλει πτολεμαίω, Θεω Ε-THY OLVER ENTERPLATE THE EY BOSINEWS TROXEMOUNTER BOSIN LOOKS Agoir ομς, θεων φιλοπατορων, ξο ανοντεκαι ναον χρίνσα ενεκαστω των ερ. wr, και καθιδρυσαι εγτοις αδυτοις μετατων αλλων ναων, και ενταις meralais traverperir, er ass efoderas two raws perortai, kaitortor θεον Επιφανονς Ευχαριστον συνεξεοδενειν. άπως, δ'ευσημος η νυν, τε και εις τον επειταχρονον, επικεισθαι των ναω τας τον βασιλεως χρυσας βασιλ ειας δεκα, αίς, προσκεισεται ασπις [καθαπερτο κοσμημα]των ασπιδοείδων βασιλειων των επι των αλλων ναων εσται δαυτων εντώ μεσώ ή καλονiner Barileia Gyer. Er in profesiore eron elenter Els To er Meneger iceor, ottos auta ovigitaled in a roseizous re TH Hayal HY EITHS Baoileirs Emilieira. Sexal Emi TOV : ECT FUEL BUT IN ?? TETE WYOTOV, MUI a TO 11 40 ELY HULL TO PATIANTON, DUNANTHOLA YOUTA of the countries on me civies day, and day or peast, and the day while is around after with me as appointed, (the day of) his divine buth. TELLS2 1 to 1 2 solome unaggies of the days named after thegras. (sacred to them, as holydays) L. 24. EV & EDPTAIS KAITTOVHYUPETIV. P. TOUS EVYUPIOIS Let. [TOUS KOTO THY JUPOUN ITO] Len. See Greek, line 47.

Dem. 15 prilo 23 1/24 6. 26. ... The temple of Menuphis to do for him. NEMARE!

σα δεκα αγγελουντα όξη εστιν τον βασιλεως του Επιφανή ποιμσαντος THYTE QUERALTHYTE KATEN WPATIKAL ETTEL THY TPLAYASA TOV METOPH EVH TO γενηθλία τον βασιλεως αγεται, ομοιως δε και [ΤΗν ΤΟυ Μεχείρ επτακαι δεκατη] έν μπαρελαβεν την βασιλειαν παρατουπατρος, επωνυμους νενομικασιν έν Τοις 'εροις, αίδη πολλών αγαθων σερχηγοι πασιμεισιλ, αγείν τας ήμερας ταυτας εορτίην και πανπγυρίν εν τοις κατα την Αίμνπτον εροίς κατα μηνα, και συντελείν εν αυταις θυσιας καισπονδας και ταλλα τα νομιζομενα καθακαι εντοις αλλοις πανηγυρεσιντας τε γερομένας προθέφτεις τους πασι διδοναι επιτοις πάβεταμ EVOIS EYTOIS 'ICPOIS QUEIN SE EORTHIN KASTI AN HYVPIN TW WIND BUY KAI HYATHMEN ω υπο τον θθα βασιλει Πτολεμισιω, θεω Επιφανει Ενχαριστω, κατενίαν. ATTIETOR OTTES OUR P. MELLEGET IEPOR OTTES OUR Len Melle 1 1Epor STESEN XVTW OUR Let. 45. C.R.H. Hier - Dem Usix 57 DI SOUNTINI, a camed mail in a phylacine being added to each with a notice declaring L27. Xpvoa Seka, Erois yexpag. stai Sioti P. xpvoa deka, ois eyypay dustraidi Let. xpvoa Seka ois yepayetuide Lem 46. Let. Hier : 8 To the of Phasphi the 17th see Page 99 Jon Kind L'arablechir the 17th [THV TOV POWGI ETTO KOI SEKATH) Len. He would handly ex pert a dence drawn up by the priests assembled from defence puris of the land (Line) for the coveration of the king to be dated for month at ter that event, as would be the case if the hierogly place with be comed. 47. Let. Hier 31: 12 a Call. "a hanaggy in the temples of Egypet. Dem. 1014. WY Wilpar 2 Jose (1) Is in S Law to celebrate those day, the who and 30th, a panagyry each month in the temples of all Egypt Eggpt Eggpt Toxx HYUPIV EXTOIS KOLT A QUITTON P. EOPT OG EXTOCOLTOS KOLTON THE A STUTTON Hyan SOPTOS KOLITTON HYUPOS ENTOIS KOLTOL THY ALGUTTON Len. 48. E.R. H. Hier & G & E & Go dine 11. announcing to all men what is to be done by them in the temples. In. 112 10 220 142 (0 14 1 0 min) & L 29 to give an exist for valuable offerings from men for the service of the temple 17900: tries our addois tois mapexomersis Heyne folds Sidorali tois leper our tois maps.

your rows P. TIPODE (2115 TWV aptwv ovr and asset a Jen. Lenomant in condemning Hayne's restoration, admits his ignorance of the corresponding in egyphic, and ways that when known it will perhaps condemn the reading he proposes himself; and detrance says of all the restorations "none is eating factory" prefer to abstrain from giving a view conjecture".

Let them make an iliushious panagyny (throughout) the temple and all

ΤΟΥ Κατά τοι ίερα και πασην την χωραν, απο της γονωπνίας του θων θ, εφημέρας TENTE EY OLS RAI TIEGAVHYOPHEONOMY ONTIENONTES DUTEIAS KAI TTORGAS KAITANA TO Madakerra. neudarugeliertan de Tous Tier Kata THY Jupar TEpur Junt Toute ON Emparous Engapieror, is gois pros tois addois orome a fir we there we isparer OVEL, KULKATAJWITAL EIS HAVTUS TOVS JPHM CETTOMOVS KAI EIS TOVS PAKTULIOS ETT TWY CIEMY EAVTON, THY EPATEINO ANTON ESELVAL FERAL TOLS ALLOUS, ISLATALS, & YELV THE EOPTHY KOLI TOV TOO LOPH MLLI OV roor of predelina Exter map av-TOES, TVVTEXOVY OF TO VOMIMO EN ESPTONS, TOUS TERATOR MEHYOR, KOCITONS KOTEVIautor, onus prupimor 4 Sioni Si Ex Aipritu aujonoi Kaitimuoi Tor Geor Engarn Eugeperrot Barilea, Kadanepromoner Entr, To Seyn-Egyld. Kai Eriavior Katatraohv Thriff wood. Negne. Eriavior Katathrite arw, haithy katw] jupar, P. Evilartor ertoisispois katathr] Let. Erfartor, lase Tows TE Kai OTTOV Saiws, KatatHV Len. Part of this sentince is to her off from the hieroglyphic text. We do not know that herodisdys nas ever employed by the Egyptians, and there seems no diffic ity in the construction the benefites and all Egypt, supposing the escial, as well as shietly religious celebration of the feetinal intended. being called those of the god- In. Dem. 2 310 xiv11310 NX W113 12-12.14 11 as to the priests of the temples of Egypt, temples all, that they call them. I wow a rope weir OF TOUS ispens Toute alwar Blow Kall Aporago p Evertal SE TOUS ENTOLS ispos Aιγυπτον παντας Len προσαγορενίσθαι δε τους is pers των αλλων θεων deh. 51. C. R. H. Hier : 2 & B : III & I'll a Tirle of prient of the god Epiphanes Eucharistus on seal ring [on] their hands. Dem. 14.23 DZ yes 1. 1744. - 2576176. 2.30. on appointments of rights all, and on ving on the hand of each, in addition to those on their hands, I beguation ous Tous arthorias Es THY EPATELAY P. JH MOTHOUS KATAROPOUS TRAVERS THY IL PATELAY M. Hase, and adopted from him by Len . Lethowne says, I do not find any word that will suit . I whates another may be more fortunate. The mid dax iv-Alog used by Herodorus 2.38., and also by Plato, (see diddell and lette) besides being in shich accordance wish the Egyptian textigerens the only neck

52. Let. Her. 17: 5:81 in mild satisfy all the other requirements.

52. Let. Her. 17: 5:81 in milder hould satisfy all the other requirements.

Fire and feast, those monthly and yearly, Dem. d31x 325 p101821 [42 5'100 to YEIAE

φισματουτο αναγραψαι επιστηλην εκοτερεου λιθου, τοις τε ίεροι, και EYTWOLOGS, Kal EXXHVIKOGS YPamaaow, Kalkata othoal EV EK aothtar ΤΕ πρωτων, και δευτερων, και τριτων ίερων, προς τη τον αιωνοβιον Barilews Eckari.

les them celebrate illustrious panaggries in our tom each year συντελουντας τα προσηκοντα νομιμο ενταις εορταις. P.
53. Let. Hier. [] [] [] writing this on a tailet which is of superior

(ie. hard) stone I W. AIIIV A DINJ-1/3 file lot them wite this decree on a stele of stone hard. Estir, TO SE 444 10 MO TOVTO arapportal ELS OTHAHY μελανος στερεον P. εστίν, εγχαραξαιδετουτό το ψηφισμά εις στηλην

54. Let. Hier. III & MINESANSON & FRANCES & STANDER LANG. temples of Egypt of the first, second, and third order, near the atabu of the king of Egypt, Prolemy everliving beloved of thicka, god Epipus. temples of the first, temples of the second, and temples of the While order, where is the statue of the everlining king. SEUTEFER BELOT IEPUJ. P. [WY XOLITPITUTIEPUT EV OLS'H TOU BOXTLEUS EIKWY Edgerton. Len. Withough the Egyphan texts permit the und ninere to be understood equally well as referring to the temple where, as to the part of the temple where, the latter is henre to be the true mean. ing by the fact that it would be suprepries is monion received in which the kings status was weeted, since it was accesed to be set up in all the remples of the land (238), while it moved be very pertinent, and in accordance with their coston in suchde. crees, to mentioninghat paint of a temple an image was to be fla-Clilling

1 A. 1. 13 1 Ap. (Apri) L. 18. In plural	5 J.Ou. Leyd. Pap.			
terminations = I. hq. f.	1 Ou Ley d. Pap.			
2) A 2111/2 Aria L. 3. hg. 1 hd.2				
2 A. 2/2 Pra (Pyrrha) L. 3.	549 : evertiring hg. f. ht. 1.			
E. 2511Wha Braike (Beremiet 3				
Q (112110 V2 PHomis (Ptoleng) S				
AE homophone of I in [2] L.1	hag & ht. D.			
and 12 L L.3 = eton fasher.	LB. Juit IL Baki, Cop. Bak			
() A.O Leyd. Pap. Also compare Nin 3	acity a designation for E-			
L. 1 and PIHA 3: usacus. L. 25.	gyptin a tablet from Sac			
11 E. Leyd Pap. gine = E or H.	carra cited by Brugsch.			
1 0,0m diz 110 /22 PHomis. Ls.	hg. L. ht. L.			
hg. I ht. 1.	CB. Variant of above name in			
1 Ou. In plinal termination of 105	L. 23. of Rosetta Stone.			
20 Ou. Compare 2 162 L. I and 1662	1/1/1/16.			
L.27 = the gods.	4 B. Leya. Pap. gives YIN= TINEB			
III. E.I. KIIIIV/22 PHomis L. 2.	Priet, see B.F.P.			
? Ou. hg. 9.	x F. M. Phtha. L. I. hg - ht. y			
Fumbers after the letter L. (as L 23) refer to lines on the Ro				
setta Stone, after I.S., and I, to the works of De Saulcy and				
4 to a second				

Young noticed on Pages 38-9. hg = hieroglyphic, Wh = hieratics

dem .= demotic, Cop. Coptic Leyd. Pap. Legden Papymis.

-					
4	Ch.	Сотране Гиви Стуанокра		ſ	Alexander Y.28. hg D. W. K
		THS and THIUDIN TETEORP-	7	K.	LIIW/4 Brnik Beremie.
		ττ ο κρατης.			¥.32. See Dg.
1	Dg.	I & Chous the god of violence	w	K.	12 Va Kloph. Cleopatra
		Cop. xorc: violence, has Dhe	5		Flg. I. ht b Cop: b Some-
		X, Cop. X. See K.			times = coror tobe.
5	Dg.	hg. f. hr. See T.	1	L.	KIIZIN (X2 Ptlomin L. 5:
1.	Н	hg. & ht. 1.	J'A		411/15 4 12 Alks outras Al
0)	Η.	Legal Pap give 5. 3. 7 = 0.	4	,	exander Y. 28.
10)		φ, χ.	4/		exander Y. 28.
λ	Н	Leyd. Pap has d = s;	١	M.	(11111) 1/22 PHomis Y.25.
t .	1	. Other variants. Probably			hg. = ht. = See N.
D		all from hg. 53.			(11 BV 22 PHomo. (Ptolemy)
76	K.	3 1 11W/4 Brnike (Berenice)			Ying hay be ht. 3, See N.
		L.3 hg. S. ht.	3	M.	
U	1	Compare 281. U. Hora (Ha-	2	M	[.] Leyd. Pap = KompH.
		200) and (8/Dx) Janopuho			hg I ht &.
B	K.	122 / - Klopt Cleopata	1	N.	\$2 7/2 Alksantu Al-
		Ha. ~, ht See Sk.			exauder hy, m ht
·		Variant of above in	1	ĺ	Leyd Pap. Variant of above.
402		411/20 = 13 Allantry Y. 32.	2		plural prefix hy o ht. 2
2	K.	102. KOMPH. Leyd. Pap.	3		<11 Ves = XXX Alkantus X.18.
4	1	41/234 /w Allents.	5		(11/4 24/2) Alkentar Y.15.
THE PARTY OF THE P		Alexander Xizq. hg. a. ht. W.	-3		111 - 4 You Alkan Grod T. G.
K	K	en last las Akontras.		ZO AL TODOSTAR MAR	(1. Va J2 2 Alkentrus Y.22.

	+	7			
J	N.	<11 6 14 12 Alkantros. Y. 22.	1	S.	12. 2 Lu Psen Amount St. 128.
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		LIIIIVI2 PHomis L.l.		T.	v113 Ms2 PHomis Y.17.
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!	S .	411 1/2 2 1 /m Alkentus Y.24			rather = ag. Copt & which in
					The state of the s

Priest ha. E. ht. 1 . Ng. the Egyptian dialects nas of ? . L. 13 [B] priest of the god ten interchangeable mich T, as in the following. Dem. L 30, To 2. 1. the same. T. Leyd. Pap gires = T. ha S. has 1 Good , hg. I. ht. I. J. J. Stgen. f. = Copt. Tor X, (Tor Dg) wally (if not always,) require T. 12] Ip. Cop. Two Thebes. the addition of you o (r), to T. 1110 Voz PHomis LyseP. complete its meaning as has. is, sometimes mitten balone, sometimes &=. Cham. Dict Page. 294. Hg. Is = 3. T det of image, 1-24 L32 the and all other good things for image, hg. A. ht. LT. heaven, Dem Lair Klot Strau. If det. of made of force, strongtho and all other good gifts. 232 2 mils hand, hy. Was, ht. way 5 = hg. 2 Cop. ovor being. ht. a god hg. In Cham, Diet. 840.) 2 _ b ~ , to make to be 12. - hg. T. om averger. L. 23 Dem. Lone 20.2 [62, the gods. a god. hy. I represents a halix 11/16t, an avenger of Baki. Hg. L. 6 3 1 T, avenger of Egypt. chet. Cop. Twp1, god = Tap Ng. L. 12. 556 & the god Chipha = Kg. [1.34, det of stones L. 32. Hy N. det of maund 1/1/11/32. nes Enchaistus. Demotica 30/1 det of parts of body. 201. IV image (013/12 \$10 8/2) (10, same sense. Frollow both these sign as desof properly face & 23. det of foreign named sz &sml. Their ideographic or symbolic & the heart . L. 21. C= in heart use. P143. Gr X.

Description of Bhates. Its there are some points in our illuminations and illustrations which seem to need explanation, we will here give a short account of such as require it. Our title page represents the doorway of the semple of Dis at Denderah, with a figure of the goddess, slightly modified from the Egyptic an drawing on the columns. On page 8 will be found a drawing of the blue botus, (Nymphoea coeruleas) a plant often represented on Egyption monuments. Facing page I is a drawing of the Wosetta Drone as it stands in the Writtel Museum, taken from the original sketch of Mr. Hale. The phate faing page 17 represents the deity I have or I http., in his shrine, as defricted whom a num my case in the Douvre. It was in the temple of this deity at Memphis that the priests were assembled when they passed the decree expressed in this inscription. Ill that remains of this temple, being a collosial statue of Gesostris Warneses which stood before it, is represented in the plate facing page 43. Sage 25 contains a drawing of the golden shrine spoken of in the heat, from a restoration by Detroune. On page 29 is represented the white Ogyptian lotus (Welumbium speciosum), Dage 34 contains figures of the three principal deities recieving an offering from a kingand also two figures of scribes. These, together with the dragon fly on page 45, the grasshopper on page 48, and the green monkery, butterfly and group of pelicans on page 49, are taken from

Ogyphium praintings. The plant represented the last mentioned page is the papyous. Facing page 5% we have a view of the fort where the Rosetta O tone was discovered, and facing page is a view of the island of I hilos where was found the duplicate inscription mentioned in the test. I acing page 129 incorrectly numbered M3. is a full length portrait of Stolemy from an Egyptian likeness. On the cover of this book we have an Hieroglyphic and also a I reck inscription. The former reads as follows. Dieroglyphic witing, Domotic witing, I reck witing, on a hablet brought from Egypt. made into English writing, by those appointed (ie. a committee) of a wisdow loving society (ie. the Shilamathean Society. Vollonging to a large house where in wise men (or scribes) speak to a multitude of young men (is. the University): together with many good words about the king of Egypt Pholemy, Its resolution is as follows. 1 witing & P of Gods; 1 witing, & of ThE the multitude. I witing. Fof the = ? The greeks, & whom I FF a tablet. 2 broughtfree line & group XIV; for the preceding groups see line 14). 2 from (see 16 wh 25%. & Egypt (see line H. group X) 33 made (see line H group III) = into. (see 3.450) (18) willing (see line 14 group V) & of (see line 11 Smoup I). & Lords (see line 14 group II) mi of waves (see D.429) NE men (see line 14 group) my by (see Birch 256). 227 appointed (see line It group III) in those (see line I group XI). AAA modern determinative represendung the bounnitee. my of (ise & 449.) Tim those associated (see 6) 286)

13 19 a very modern determinative representing a society. and det. of words of debating, consulting, and the like. IV A loving (see \$ 342.) NW wisdom (see Birch 220.) 0 5 belonging to? see line 8, group VIII. 37. great house (see D 327.) = where (see line 14. group XVI) ace 2144) - to . 4452: La multitude (D. 208). Po young (see, 2 82) B men (see line 14 groups, XI). (& Aogether with I mary () 208): III) words (D.194) & good (see line 5 group XVIII.) Tit about (Birch 259) M=72 O'Lolenny - bee line (grown XIV.) The Greek inscription may be remdered as follows. To all of those surviving the perusal of this book - I reeting - from the three appointed men. Oh that you may prosper as you have persevered! Having passed through the desert of the Hieroglyphics, with dust choking, and escaped, hardly breathing to be sure, though without; the weight, down pressing, of learning and quotations, which Hydra like overhung the road: Here offer vous and grateful praise to Hermes friend of travellers, and to all the other gods and goddesses; and pray that many others may the same journey; in like safety; accomplish. May you be prosperous. Another craumstance in connection with our present work which may be of inderest to our readers, is the fact that the

large sheets, containing eight pages each, on which it is printed are folded into their present form, not by hands, as one would suppose they must be; but by the iron fingers of a machine; and that too, with a rapidity and accuracy which defees the most expert human manipulation. These marrisses, inven Led by my friend Mr. Cyrus Whambers, will fait 30 sheets per minute in any required form, with a precision which will serve to detect the loast deviation in the adjustment of the forms. The whole of our edition (400 capies) will Thus occupy one of these machines less than four hours. Three of these folders' are at work at the Harpers' establish. ment in New York, two at Dippincotts of Mis city, two at Wrightson Co. Gin., and some 20 others in various parts of the Union. In conclusion I would beging readers to excuse those cross to which a manuscript publication is partien barry exposed, and to remember with regard to the illuminasions Oc. That I put pen to stone for the first time in preparing the first page of this book, and was much pressed for sime through out the work. Nor can I refrain from expressing my sense of The kindness of the Messes Wosenthal, which has rendered the period of my oxupation on the present work, one to be horked back whom with unmingled pleasure. Dec 14th 86. Markon













